

THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of
the Holy Name Society in the United States.*

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EDITORIALS

To all members of the Holy
Name Society, the editors ex-
tend their greetings for a
joyous, holy Christmas

LIBERALISM

THERE is an ever increasing number of those who delight to call themselves Liberals, though we believe that the majority have no conception of Liberalism. They have a vague notion that it is advanced and the smart thing to be known as a Liberal, even though they may not have the remotest idea of the implications.

IT is a favorite pastime for those with considerable leisure and little responsibility to dabble in the various "isms" of the hour. They flatter themselves that they are thinkers when they toy with parlor Socialism. While their meetings often do little more than pass the time they can be the nurseries where the seedlings of false philosophy are nurtured.

THE gorgeous creatures of Hollywood, whose sole claim to fame is a flair for mimicry, become so dazzled by the spotlight in which they stand that they feel impelled to speak on any subject at any time. These deluded egotists forget that their power to sway audiences rests on their ability to parrot lines written by another, and in their pose of sophistication they call themselves Liberals, though they may not be able to remember a single line written by one who was a Liberal by conviction, let alone to think it out for themselves.

THIS contagion has spread to the schools and universities where instructors and professors with a fair knowledge of a single subject assume an air of omniscience that frequently deceives their students. They prattle vaguely of Liberalism and the students, mistaking prejudice and opinion for fact and truth, call themselves Liberal.

WE have nothing but respect for those who are ready to consider new ideas, new advances, and who are ready to discard outmoded forms. Such a one is liberal and progressive and since the human race is constantly making

new discoveries and new advances all men should be liberal in this sense. There is, however, a Liberalism which implies complete freedom from any moral order and the fundamental principles of this Liberalism is: "It is contrary to the natural, innate, and inalienable right of the liberty and dignity of man, to subject himself to an authority, the root, rule, measure, and sanction of which is not in himself." This principle implies a denial of all true authority, especially authority that would bind man morally. By proclaiming man's absolute freedom Liberalism leads ultimately to a denial of God and religion and if pushed to its ultimate conclusion would deify Society.

MARXISM, Communism, and all the other "isms" whether they be disguised under such names as "The League for Industrial Democracy" or "The League against War and Fascism" are forms of Liberalism which have been condemned by the Church. Catholics must be constantly on their guard against identifying themselves with this kind of broadmindedness.



LEWDNESS

THE LEGION OF DECENCY accomplished a great deal in its fight for cleaner pictures but the work is not yet finished and will never be finished while there are showmen whose stock-in-trade is lewdness. Since it is no longer good business to produce such pictures in Hollywood these men import them from Europe. We object to these imports of rottenness.

FOREIGNERS, however, have no corner on lewdness for it is being exploited in our own country. There is not a week or a month that passes without some new magazine attaining a place of prominence on our newsstands. Daring cover illustrations entice buyers, while the contents, for the most part, consist of lewd pictures, innuendo and plain smut. These magazines make no appeal to the intellect for they are designed to arouse only the animal instincts. They undermine the moral character of an adult; they destroy all sense of decency in the juvenile.

HOLY NAME SOCIETIES should exert their power and influence to have indecent and degrading publications banished from the newsstands of their communities,—this would be a positive work of Catholic Action.

THERE are newspapers who are not above reproach in spite of the fact that from time to time they publish a very moral editorial. These same papers too often offend by reporting or insinuating the revolting details of the most unnatural crimes. In our larger cities there has been a wave of crimes against innocence which can be attributed to the reading of such news reports. If a newspaper is righteous on its editorial page let it purge its columns of news that can serve no purpose but to entertain and incite weaklings.

WE CAN be decent without being prudish, but we cannot remain moral in a flood of lewdness.

FATHER of the AMERICAN NAVY

"There are gallant hearts whose glory
Columbia loves to name,
Whose deeds shall live in story
And everlasting fame.
But never yet one braver,
Our starry banner bore,
Than saucy old Jack Barry,
The Irish Commodore."



ONE of the truest heroes of the Revolution was John Barry, the father and founder of the American Navy. He was born in the year 1745, in the seaside parish of Tacumshane, fronting on the broad Atlantic, in the county of Wexford, Ireland. His father was what was termed, "a snug farmer."

The purest principles of the Catholic faith were deeply impressed upon the mind and heart of the youthful Barry, and brightly they shone forth throughout his whole life. The home of his birth was so near the beach

that "he had but to step out of his own door, to stand beside the sea." As his eye daily swept the majestic Atlantic, the mind of the ardent boy expanded, and he conceived a great fondness for a life on the ocean wave. His father, noticing the direction of his inclinations, placed him on board of a merchantman; and, at about fourteen years of age, John Barry began to sail regularly between Philadelphia and the British ports.

By self-culture and fidelity to duty, he rose rapidly in his chosen profession; and at the age of twenty-five

he was captain of the *Black Prince*, one of the best packet vessels of that day. The owner of this ship was Mr. Meredith, of Philadelphia, at whose house Washington was an occasional visitor. Here "the Father of his Country" first met the young sailor, "and marked the future Commodore."

At the breaking out of the Revolutionary War, Captain Barry was a prosperous man, actively engaged in his favorite profession, and rapidly acquiring a fortune. But early in 1775, he espoused the cause of the oppressed American colonies and embarked his all in the struggles of his adopted country. No American Navy was then in existence. Congress possessed no ships.

Captain Barry, however, was one of those bold, enterprising spirits, suited to the exigencies of the times, and well fitted for bringing into existence an infant navy, which would travel the trackless path of glory on the high seas. He at once abandoned the lucrative pursuits in which he had been so fortunate, in order to hazard all in a very doubtful contest. He gave up, to use his own manly words, "the finest ship and the first employ in America, and entered into the service of his country."

TOWARDS the close of the year 1775,

Congress purchased several merchant ships, with the view of having them hastily fitted up as vessels of war, and committed to Captain Barry the equipment of this fleet—the first that sailed from Philadelphia. At the same time, he superintended, by the authority of the Philadelphia Committee of Safety, the building of a State ship for the public service. In the new squadron, Captain Barry received the command of the brig, *Lexington*, of sixteen guns, then lying in the Delaware; and Paul Jones entered as first lieutenant on the *Alfred*. When the flag of the Union was first adopted by Congress, the *Lexington* and the *Alfred* were the first ships that hoisted afloat that new ensign of freedom.

At the time, our coast was greatly infested by the enemy's small cruisers. Captain Barry received orders to proceed to sea, and clear our waters of such a serious annoyance.

This commission was without any emolument, but was none the less readily accepted by the brave, patriotic, and generous-hearted Irishman; nor was he daunted by the fact that an English ship of forty-two guns and two frigates were watchfully cruising along the capes of the Delaware.

In the midst of this hostile force, Captain Barry skillfully accomplished his mission. Besides capturing several of the enemy's small cruisers, and forcing the rest of them to take shelter in port, the *Lexington* fell in with the *Edward*, an armed tender of the *Liverpool*. A close and spirited contest occurred. It lasted nearly an hour, and resulted in the capture of the *Edward* by the *Lexington*.

THIS affair is worthy of note, as the first capture of any vessel of war by a regular American cruiser in battle. The first naval victory was hailed with great joy by the country, as an offset to the unfortunate contest of Commodore Hopkins' squadron with the *Glasgow*.

Captain Barry was transferred from the *Lexington* to the command of the frigate *Effingham*, then in building at Philadelphia. In the naval establishment created by the resolution of Congress, on the 10th of October, 1776, embracing twenty-six vessels of various grades, Captain Barry was placed on the list of Captains, and he still retained the command of the *Effingham*. The rigors of the winter, however, having suspended navigation, the *Effingham* was one of the vessels that was taken up the Delaware off Whitehall, in order to escape the British forces, which were in possession of Philadelphia and the forts of the river. Ice-bound, the *Effingham* could not be brought into action.

But the active, energetic spirit of Captain Barry would not permit him to be idle; and having won laurels on the ocean, he now turned his attention to the defence of his country by land. General Cadwalader having raised several companies of Pennsylvanians to reinforce General Washington's army—then much reduced in numbers and pressed by the Hessians—Captain Barry obtained command of

a company and some heavy cannon, and rendered gallant and important services to the cause in that gloomy, but finally victorious campaign. He acted as aid-de-camp to Cadwalader, and at the important operations at Trenton received praise for this tact, coolness, and courage, winning the respect and admiration of every one.

After the British army, under Lord Howe, had taken possession of Philadelphia, Captain Barry continued in command of the *Effingham* which was still ice-bound in the Delaware, a few miles from the city, and in a position which the British General saw could be rendered of great service to the royal cause, if the vessel and her commander could only be gained over. This he had some hopes of accomplishing, since the Captain was then in a position to risk nothing personally by abandoning the patriot **for the royalist cause**. Accordingly an offer of 15,000 guineas was made to Captain Barry by Lord Howe if he would deliver up the vessel, and to this was added the offer of the command of a British ship of the line.

THE English bribe was indignantly rejected by the heroic Barry, and this noble answer returned, that "he had devoted himself to the cause of his country, and not the value or command of the whole British fleet could seduce him from it." Early in 1777 the British, unhappily, succeeded in burning the American vessels in the Delaware; and thus the *Effingham* perished with the rest.

Among other bold enterprises undertaken by Captain Barry during the winter that his ship lay ice-bound up the Delaware, was the daring plan of annoying the enemy by means of small boats properly manned, which, being stationed down the river and bay, might intercept supplies, and, in case of danger, take refuge in the creeks, into which the vessels of the enemy could not pursue them. He planned and coolly executed several such attacks; and they resulted in great damage to the enemy, and in the seizure of supplies of invaluable service to the American army.

On one occasion, in particular, he fitted out from Burlington four row boats, and proceeded with muffled

oars down the Delaware, which was filled with the shipping and smaller craft of the enemy. Some alarm was given at one point of the passage; but dashing onward, two of the tiny boats passed on uninjured, and with sudden and daring intrepidity the little force, under Captain Barry, attacked the enemy's two ships and a schooner loaded with valuable provisions for the British land forces.

THE two English ships mounted six four-pounders, with fourteen men each; and the schooner, which was attached to the engineering department, mounted eight double-fortified four-pounders and twelve four-pound howitzers, and was manned with thirty-three hands. Captain Barry had only twenty-eight men. The hostile force, however, was thrown into dismay by so sudden and daring an attack, and the two ships and schooner soon capitulated to the Americans. The sudden appearance of a fleet of the enemy's craft compelled Captain Barry to burn the ships, but not until he had secured their valuable cargoes. To General Washington he wrote that he was determined to hold on to the schooner at all hazards.

The cool and happy courage that inspired the small and heroic band is not alone sufficient to account for Barry's wonderful success, but it must be ascribed to a combination of daring bravery and consummate skill, by which the diminutive power under his command was directed with unerring rapidity and irresistible force. The trophies of his valor, productive of no personal benefit to himself, nor calculated for mere display, consisted of articles eminently serviceable to the American army, which was then in great want of them.

The following highly complimentary public testimonial of thanks was received by Captain Barry from the Commander-in-chief himself:

"Headquarters, 12 March, 1778.

"To Captain John Barry:

"Sir,—I have received your favor of the ninth inst., and congratulate you on the success which has crowned your gallantry and address in the late attack upon the enemy's ships. Although circumstances have prevented you from reaping the full benefits of your conquest, yet there is ample consolation in the degree of glory which you have acquired. You will be pleased to accept of my thanks for the good things

which you were so polite as to send me, with my own wishes that a suitable recompense may always attend your bravery.

"I am, sir, etc.,

"Geo. Washington."

IN September 1778, Captain Barry received the command of the *Raleigh*, of thirty-two guns, and on the 25th of that month he put to sea from Boston, having a brig and sloop under convoy. It was not long before his courage and skill were brought into active exercise. The wind being fresh at N. W., the *Raleigh* ran off at N. E. About noon two strange sails were discovered to leeward, about fifteen miles distant. The strangers giving chase, Captain Barry ordered the convoy to haul nearer to the wind, and to crowd all sail. Afterwards the strange ships were discovered to belong to the enemy, being the *Experiment*. Captain Wallace, and the *Unicorn*, mounting twenty-eight guns.

After dark, the *Raleigh* lost sight of them, the wind being light and variable. Having tacked towards the land, the *Raleigh* cleared for action, and kept the crew at quarters all night. In the morning, the weather being hazy, the enemy's ships were not in sight, and the *Raleigh* soon made the land ahead, quite near. At noon it became clear, and the enemy were discovered to the south and to windward, crowding sail in pursuit. Again the weather became hazy, the pursuers were no longer visible, and the *Raleigh* hauled off to the eastward. At daylight Captain Barry took in all sail, in order to conceal the position of his ship, which now drifted under bare poles. Nothing being visible at 6 A. M., the *Raleigh* crowded sail again and ran S. E. by E., but at half-past nine the enemy were again discovered astern in pursuit. The *Raleigh* now hauled close upon a-wind, heading at W., with the larboard tacks aboard. The enemy came to wind, all three vessels carrying hard, with a staggering breeze. Barry's ship outsailed her pursuers, making eleven knots two fathoms on a dragged bow line.

THE wind moderated at noon, when the *Unicorn* overhauled the *Raleigh* quite fast, even the *Experiment* also holding way with her. At 4 P. M.

the *Raleigh* tacked to the westward, in order to discover the *Unicorn's* force, making in this movement several small islands whose names were unknown. To his great grief and mortification, Captain Barry found that not one of his crew was acquainted with the coast, so that before he could reach a place of security, about 5 P. M., the *Unicorn* nearly closed. The *Raleigh*, however, edged away and crossed her fore foot, brailing her mizzen and taking in her staysails. The *Unicorn* showed a battery of fourteen guns of a side, including both decks, and now displayed St. George's Ensign. The two ships exchanged broadsides, as they crossed each other; the *Unicorn* came up under the quarter of the *Raleigh*, when a warm, steady, and general action ensued, which lasted seven hours. At the second fire, the *Raleigh*, having been obliged to crowd on all her sails in order to keep clear of the larger ship, the *Experiment*, unfortunately lost her foretopmast, mizzen top-gallantmast, jib and forestay, which rendered four of her guns useless, and greatly encumbered her with the wreck, giving the enemy great advantage in maneuvering throughout the engagement.

Finding the broadside of the *Raleigh* getting too hot, the enemy soon shot ahead, and for a short time, while the crew of the *Raleigh* were clearing the wreck, she engaged to windward and at a distance. Not long afterwards, however, the English vessel edged away and attempted to rake her antagonist, when Captain Barry bore up, and, bringing the ships alongside each other, endeavored to board; but this move the *Unicorn*, favored by all her canvas and by her superior sailing in a light wind, readily prevented. By this time the other hostile ship had got so near as to render it certain she would very soon close, and finding it impossible to escape, Captain Barry called a council of his officers. It was determined to make an effort to run the brig ashore, the land being within a few miles. The American vessel accordingly bore round and headed for the island already mentioned, her antagonist sticking to her in a most

gallant manner, and both ships all the time maintaining the action with spirit. About midnight, however, the enemy hauled off, leaving the *Raleigh* to pursue her course towards the land.

THE engagement had now lasted seven hours, both vessels having suffered materially, particularly the *Raleigh*, in her spars, rigging and sails. His ship being soon after concealed by the darkness, Captain Barry had some hopes of getting off among the islands, and was in the act of bending on new sails for that purpose, when the enemy's vessels again came in sight, closing fast. The *Raleigh* immediately opened a heavy fire from the stern guns, and every human effort was made to force the ship towards the land. The enemy, however, easily closed again, and opened a heavy fire, which was returned by the *Raleigh* until she grounded, when the *Experiment* immediately hauled off to avoid a similar result.

Gaining a safe distance, both the enemy's vessels continued their fire from positions they had taken on the *Raleigh's* quarter. Captain Barry, finding that the island, which is called Wooden Ball, and lies about twenty miles from the mouth of the Penobscot, was rocky and might be defended, determined to land and burn the ship, the enemy having ceased firing and anchored at a distance of a mile. The greater portion of the men had got on shore, and a boat's crew went to take ashore the remainder, together with the midshipman who was left in the ship to set fire to the combustibles.

AFTER waiting in vain till daylight, it was discovered that the midshipman had treacherously extinguished the lights, and surrendered the ship to the enemy. The *Unicorn* was much cut up after the affair, and had ten men killed, besides many wounded. Captain Barry saved eighty of his men, and had twenty-five killed and wounded. He gained credit for his courage and perseverance on this occasion. General Washington, in his account of the affair to Congress, writes that Captain Barry made a "long and very gallant resistance."

His conduct, however was submitted to a court martial, and his reputation only gained brighter luster by the investigation. The command of another ship was given to him at the first opportunity.

For some time after his courageous defense of the *Raleigh*, Captain Barry was actively engaged in the public service in several voyages to the West Indies. He received the title of Commodore, being the first American officer upon whom it was conferred. In 1781, the frigate *Alliance*, a great favorite in the service, was placed under his command. In February of that year he sailed from Boston for France, having on board Colonel Laurens, a brave and distinguished young officer, who was charged by Congress with an important embassy to the French Court. Commodore Barry was so careful of his reputation that he felt great regret and hesitation about going to sea with so inferior a crew as then manned the *Alliance*. It is probable, however, they soon became efficient seamen under his strict and excellent discipline.

HAVING captured on the outward passage a small privateer called the *Alert*, the *Alliance* landed Colonel Laurens at L'Orient, and on the 30th of March sailed on a cruise, in company with the *Marquis De La Fayette*, forty, then bound for America with provisions. On the 2nd of April they fell in with and captured, with little resistance, two Guernsey privateers, the *Mars*, a heavy vessel of twenty-six guns and one hundred and twelve men, and the *Minerva*, with an armament of ten guns and fifty-five men.

Having parted company with the *Marquis De La Fayette*, the *Alliance* continued her cruise until the 28th of May, when she sighted two sails making directly for her. The strange vessels came up after dark, and hauled up on the same course with the *Alliance*, with the manifest view of postponing the engagement to the following day. A dead calm prevailed at the succeeding daylight, and when the mist disappeared the two vessels were seen not far off, with

British colors flying. They proved to be the sloop-of-war *Atlanta*, Captain Edwards, rating sixteen guns and carrying a crew of one hundred and thirty men, and her consort, the brig *Trepassy*, Captain Smith, rating fourteen guns and carrying a crew of eighty men.

THE sea was perfectly calm, which left the *Alliance* floating in the water like a log, without steerage way, while the enemy were enabled by means of sweeps to command their movements and select their own positions. The hostile ships could not get within hailing distance before noon, when Commodore Barry ordered them to haul down the English colors. This was of course refused, and the battle commenced. For more than an hour the *Alliance* fought at great disadvantage, the enemy being on her quarters, where only a few of the guns could bear on them. This advantage, increased by the calm, at one time seemed to promise a certain victory to the enemy, for they had the fight principally to themselves. In this unfavorable position of things, Commodore Barry received a grape-shot through the left shoulder, and after remaining on deck for some time, was obliged by loss of blood to be carried below. This misfortune greatly increased the disheartening position of the Americans, who were suffering under the close fire of two spirited and persevering antagonists.

At this crisis the ensign of the *Alliance* was shot away, in the interval of loading the guns, and at the same time her fire slackened, when the enemy, supposing she had struck her colors, and reckoning the day already theirs, permitted their crews to leave their guns and give three cheers for victory. At this juncture, one of his lieutenants went to Commodore Barry to represent the great injury the ship had sustained and the difficulties with which she had to contend, and asked whether they should surrender. "No," replied the Commodore, "if the ship can't be fought without me, I will be carried on deck." This thrilling answer was at once reported to the crew, and inspired them with renewed ardor and perseverance. Con-

(Continued on page 23.)

Grist for the Mill

BY ERNEST NORRIS

IT HAS taken The New York Times a long time to wake up to the realities of the Spanish situation. But wisdom seems at last to be coming to the fore. It has been ill served by its rabidly pro-loyalist correspondent but he has slipped badly. He has reported that the celebration of the anniversary of the siege of Madrid was so closely linked to Soviet Russia's twentieth anniversary as to be rather in praise of Russia than of Spain. No wonder the Times of November 10th comments that:

"Something more than gratitude, set the tone of Sunday's celebration in Madrid. Seizing upon the coincidence between the first anniversary of the beginning of the siege of that city and the twentieth anniversary of the Russian revolution, the Loyalist Government hung the streets with crossed Loyalist and Soviet flags, and honored Lenin and Stalin along with its own heroes. According to our correspondent in Madrid, the celebration was essentially of a double character; an occasion not only for rejoicing on behalf of Madrid but for paying 'homage to the Soviet Union.' It becomes increasingly difficult, in the face of evidence of this kind, to regard the struggle in Spain as a contest between liberalism on one side and reaction on the other; for 'homage' to Russia is not the creed of liberalism."

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FROM time to time we hear Holy Name men asking for suggestions as to how they may fulfill their responsibilities as leaders in Catholic Action. Here is one which will be of great service to the Church as a whole.

LET there be formed in every city a Holy Name Vigilance committee whose task it shall be diligently to read the press of that city. Whenever there appears an inaccurate or misleading statement, a courteous letter should be sent to the editor informing him of the true facts. Here in America we have a remarkably tolerant press. It is equally uninformed. A courteous statement of facts will be welcomed in most cases. There should also be a polite but firm insistence that the error be publicly corrected. The information and the request should be sent immediately while the conscious memory of the misinformation is fresh in the minds of readers, the unconscious memory will last a long time and is hard to change.

WHERE there is an obstinate refusal to be fair stronger measures may be taken but the record of the Georgia Laymen's Committee is proof that in the vast majority of cases a bad press is so from ignorance rather than from malice.

WE suggest, however, that a mere "letter to the Editor" to be

published in one corner of the paper is not enough. It should be a real letter to the editor himself, better still, especially in small towns, there should be a personal call upon him.

PROMPTNESS, courtesy and frankness will produce results.

+ +

THE victory of Mayor LaGuardia while not unexpected was stunning in its extent. Tammany was routed. It has only itself to blame. There are two of many striking consequences on which we comment.

FIRST, New York City has turned away from machine politics in city government. This is all to the good. But it depends upon Mayor LaGuardia and his independent friends and supporters so to administer the city that it will remain satisfied with independents in office. This will not be easy. Party government usually functions more smoothly. Patronage—to say nothing of graft—is a wonderful lubrication for the wheels of administration. However, it is a little too expensive. But if there is too much friction, too many independents, people may begin to long for the smoothness and forget the cost!

THE second is perhaps even more important. The election has wonderfully encouraged left wingers. It is a pity that Mr. Mahoney raised the unfortunate cry of "Communism." It sounded too much like a last minute effort to save the jobs by saving the country. It is true that LaGuardia is not unfriendly to left wingers. It is doubtful, however, if he is any more of a Communist than the majority of the New Dealers among whom Mr. Mahoney classed himself. The red issue was felt by most New Yorkers to be false. For them the issue was one of municipal government. They were satisfied with the Mayor. They did not trust Tammany and that was that.

NEW YORK CITY has not yet gone Communist, but unfortunately it will become more and more suspicious of the cry of Communism. Thus the evil itself may receive a greater toleration and become more insidiously dangerous. This is the penalty that we must pay for raising false issues. True patriots must suffer from the opportunism of politicians.

+ +

THE Duke of Windsor has not wasted much time in proving how sound was the judgment of Eart Baldwin just a year ago. The folly of the Duke of Windsor in his proposed tour to the United States clearly indicates the crime of King Edward VIII for while unwise choice of friends is folly for an individual it becomes criminal in an institution.

THE marriage of the Duke was not an isolated event in the life of this unfortunate man. Rather was it the culmination of a series of self-willed acts intolerable in a constitutional monarch. Lord Baldwin had the supreme wisdom to realize that democratic England was being endangered by a self-willed man. He recalled that George III had been trained by his mother "to be a real King." To that we owe our American independence. He recalled too, how persistently the Prince Consort had striven to make the British Crown over into a German model, an effort that so nearly succeeded that his death was greeted with relief by British statesmen in spite of their esteem for his integrity and noble character.

IT is a fact that there has been a constant danger of a clash between Crown and Parliament. It was becoming clear that under Edward VIII this friction was again about to occur. It would have been aggravated by the King's unfortunate choice of friends. It would have endangered the entire foreign policy of the government and

*The truth at last . . . a real undertaking for the Holy
Name Society . . . an election post portem . . . the
Duke is true to form. . . . Social Justice*

might even have led to the ruin of democracy in Europe. Herr von Ribbentrop was hardly the best choice for an intimate of the King of England.

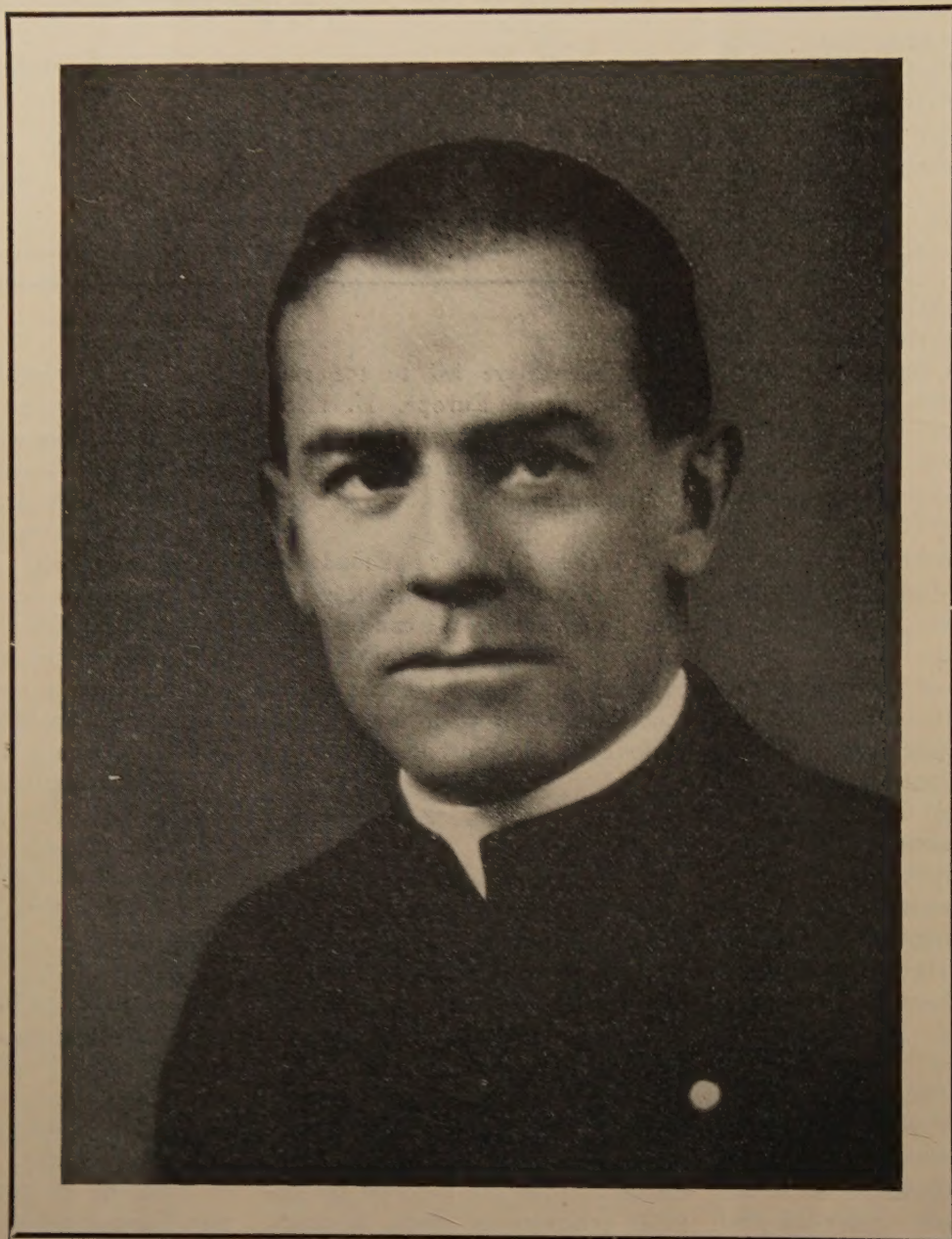
THE Duke of Winsor has made his bed. Apparently he finds it harder than he expected. We can be sorry for him perhaps, but nothing can be done about it. He chose obscurity together with "the woman he loved." He must keep both.

+ +

THE friends of Father Coughlin are doing no service either to him nor the cause of Social Justice in their warfare against Archbishop Mooney of Detroit. They seem to forget certain facts. The Church is an organized whole with authorized exponents of Her message. First is the Roman Pontiff, the teacher of the universal Church. Under him are the Bishops, the official teachers of their dioceses. Let it be clearly understood that no individual priest has the right to teach officially without the sanction of his Bishop. The care of all the souls in a diocese belongs to the Bishop. The individual priest is the Bishop's assistant working under the supervision of the Bishop. Every priest knows this. Father Coughlin does. That is why he submits to his Bishop. Whatever his rights as an individual citizen, they do not confer rights as a priest. That is determined by the law of the Church.

IF Father Coughlin claimed to speak only as an American citizen, the Bishop would have little to say. Unfortunately that is not the current understanding. Father Coughlin's friends labor under the misunderstanding that he is the only qualified expounder of the Church's teachings on Social Justice. That is not so. To be qualified for such a task needs more than mere knowledge both of theology and economics. It requires the official authorization of the Church. In the case of Father Coughlin, this can be granted only by his ecclesiastical superior who is absolutely free to grant it or refuse it.

AGAIN there can be no Social Justice without submission to lawfully constituted authority. Anarchy and injustice go together. Whether Archbishop Mooney is right or wrong is beside the point. Father Coughlin has one of two choices. He may disassociate his teaching from his priestly office, though it would be difficult to see how this could be reconciled with his past claims to be an exponent of the Catholic philosophy of Social Justice, or he can leave the affair in the hands of his superior who is after all, the official guardian of Catholic Truth in the diocese of Detroit. So far he has, rightly, chosen to do the latter. There is no further responsibility on his shoulders. It cannot have been easy for him so to act. We fear that his friends have made it more difficult.



REVEREND JAMES M. DELANEY

"As Gold in The Furnace"

BY JEROME BLAKE

"The souls of the just are in the hand of God, and the torment of death shall not touch them. . . . As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds." (Wisdom. iii.)

THESE words from the book of Wisdom are, I think, a fitting commentary on the passing of one of the most remarkable men of our day: Father James Delaney.

The Reverend James Michael Delaney, Pastor of Holy Cross Church, Pittsburgh, and Spiritual Director of the Diocesan Union of Holy Name Societies of the Diocese of Pittsburgh, went to his reward on the fifth day of October in this year of Our Lord, 1937.

Pastor, Spiritual Director; these, in the world's lexicon, were his humble titles. Just one of hundreds of pastors in and about Pittsburgh, and director of a Catholic men's purely spiritual activity. Indeed, until recently he was but an assistant priest. And withal he was poor in this world's goods.

YET his passing was matter for editorially expressed regrets and high encomium on the part of all leading journals of Pittsburgh and surrounding towns. Leaders in many and varied walks of life in this great industrial center publicly voiced their sorrow at his demise. One and all agreed that his death constituted a major loss to society. Special details of police were needed to direct traffic in the vicinity of Holy Cross Church while his body lay in state. Countless men, women and children from all strata of society passed his bier in a never ending stream of sorrow. And after the Pontifical Requiem Mass in the Cathedral, Most Reverend Hugh C. Boyle, Bishop of Pittsburgh, who was celebrant, broke a long established custom which forbids in this diocese laudatory remarks of the deceased after Mass, and spoke briefly but feelingly of him.

Now what was there about this priest to so distinguish him in the eyes of all?

To answer that query in some small part is the purpose of this article.

THE career of Father Delaney in the years I've known him has been, at one and the same time, as varied and colorful as an Autumn panorama and

as fixed in its unswerving course as the procession of the seasons. He dedicated his life to a dual aim: to honor God as publicly as possible, and to bring souls back to their Eucharistic Lord in The Blessed Sacrament of the Altar. He employed every honorable means he found at hand to further these two great purposes.

CONTEMPLATING that astounding personality in retrospect I feel helpless to describe him. How shall one picture a man who was innately shy and humble and yet endured, even courted, publicity in the pursuit of his absorbing passion: that all, all should honor God and seek Him first.

HE quite literally accepted and acted upon Our Lord's instruction to His disciples—which instruction, by the way, is the Communion prayer of the Mass (*Salus Autem*) proper for the day of his death: "That which I tell you in the dark, speak ye in the light; and that which you hear in the ear preach ye upon the house tops." (Matt. x-27). And indeed the "house tops" were many and varied upon which he preached. He was at once the militant foe of Indifference and the sympathetically understanding and patient friend of the indifferent; the uncompromising crusader against hypocrisy and vice and the kindly counselor of the weak and vicious. As chaplain of the Variety Club he rubbed elbows with many of the great and near great of the stage and screen; as Spiritual Director of the Holy Name he journeyed long distances in inclement weather to meet with, and weld into spiritual unity, a handful of poor laboring men in an outlying coal town. An accomplished orator, he swayed thousands, moved them to cooperate with him in his great desire for God's honor and glory.

MOREOVER, the man had a veritable genius for friendship. There was about him a kind of aura of love, emanations from which reached out and drew you to him. And once in the magic circle of his friendship you became in some part imbued with his tremendous zeal for honoring God and for the salvation of souls.

Viewing him objectively, now that he's gone, I am more than ever convinced that he regarded only the souls of men. If he gave thought at all to their

worldly station it was to frankly use that questionable asset to promote God's honor in the Blessed Sacrament. And I think it is not over-statement to say that for him love of his Lord in the Blessed Sacrament was a literally consuming love. No task was too hard, too fatiguing for him if its performance added somewhat to the total of man's love for God in the Holy Eucharist. No worthy means was for him either too lowly or too immense when the end was an act of love for the Sacrament of the Altar. A physically frail man, at times he grew weary in body but his spirit never flagged. Nor was he ever daunted by a seemingly insurmountable obstacle. The blank wall at the end of the blind alley never, so far as I know, made him falter. Always he either scaled the wall or battered it down. While never a robust man, his capacity for work was enormous. At times he rose to seemingly superhuman feats of sustained effort. And the measure of his regard for you was the number and magnitude of the tasks he set you.

CONSIDER for a moment the movement for closed retreats for men in the Pittsburgh Diocese. In a decade he increased the number of retreatants from 216 to 2900. But he was not content with such achievement. This year the women's closed retreats at Seton Hill, a movement he only recently inaugurated there, totalled 230. As for boys' and girls' closed retreats, also fairly recent here, and equally the work of this remarkable man, about 2000 boys and girls made them this year.

OF HIM Most Reverend Hugh C. Boyle, Bishop of Pittsburgh, could say ". . . he was one of the best organizers I have ever seen." Corroborating this, men of the Diocese recall a night in October seven years ago, recall with a reminiscent thrill Forbes Field on our first Eucharistic Night, when a multitude of men estimated at a hundred thousand strong—and men only, mind you—sang God's praise in unison and knelt in adoration to receive the Benediction of the Blessed Sacrament—under the stars in a baseball park!

FATHER DELANEY it was who conceived, planned and minutely supervised the execution of that stupendous act of love for our Eucharistic God. It was he who brought together in harmonious co-operative spirit for that undertaking business executives, doctors, lawyers, engineers, architects, artisans, men from here, there, everywhere; brought them together, then molded them into an efficient working force to consummate an Act of Love!

Five years later his restless love of God again fired a multitude, this time to attend the great public demonstration at the Eucharistic Congress held in Cleveland.

Then last year he again designed and brought to happy conclusion another Eucharistic Night, on a

scale somewhat smaller but of equal fervor, in the stadium of the University of Pittsburgh. And a year to the day after this last great public demonstration in honor of the Blessed Sacrament that zeal-driven body of his was laid away in its final resting place. Yes, he was in truth an organizing genius.

BUT it must be borne in mind that his gift for friendship, his deft ability to persuade others to work with him, his skill in planning and executing, were all directed to one end and to one end only: the greater honor and glory of God. For that will his memory ever be green in Pittsburgh hearts.

BUT what (you may ask) was he doing in between these great public demonstrations? He was simply discharging his priestly duties, and doing a very thorough job here too. His "Holy Hour" devotion before the Blessed Sacrament came to be famous and attendance was always heavy. Then too, he was much in demand to give retreats, to conduct missions, to preach. And if one but showed a spark of desire to do something for God's honor and glory, Father Delaney was on fire to help him.

YOUNG writers, musicians, painters, actors, students, all such who crossed his path can attest to the inspiration he was; yes, and to the very real material help he was too, in many instances. Sometimes a word in an influential ear for this one, and presently an anxious heart is cheered to learn of a seemingly miraculous way out of an impasse. Or an informal little get-together quietly arranged, and soon a budding young professional is pleasantly surprised to learn that he is actually acquiring a clientele.

AGAIN, the poor, the sorrowing, the heavily laden ones, the anxious soul struggling with a problem that seems to fill the universe—such as these came quite naturally to Father Delaney. And I do not know that he ever let them go from him un comforted.

HE WAS popular in the hospitals too, and was frequently called to McGee Memorial which was near neighbor to St. Agnes' Church where he was assistant for a time. Illustrative of his promptness to act when he perceived an emergency is this incident: On an afternoon he was calling on an elderly lady confined in a ward in McGee, when she whispered to him that a nearby patient in her early thirties, an acquaintance of the old lady, had remarked, on spying the old lady's rosary, that she too was Catholic but had neglected Mass and the Sacraments for years, and the young woman was to be operated on in the morning! In a moment Father Delaney was on his feet calling for a screen to be placed at the young woman's bedside. He went directly to her, made himself known—

(Continued on page 29.)

THE CATHOLIC CHAPLAINCY in THE SECULAR COLLEGE

BY REVEREND QUITMAN BECKLEY, O.P.

Chaplain at Princeton University

THE Master said on one occasion: "Not every one who saith to me, 'Lord, Lord,' shall enter the kingdom of heaven."

It is not an easy thing to be a good Christian, a practical Catholic. Catholicism is a challenge not only to the enemies of Christianity and the critics of the Church, but also to the millions of Catholics who profess the faith. A religion which requires of its followers belief in incomprehensible mysteries and imposes a moral code which on occasion exacts heroic sacrifice, demands an apologetic which gives to the believer "a reason for the faith that is in him."

THE value of such an apologetic is especially appreciated by the youth of today. Attacks upon our social, economic, and political institutions which have preserved, in part at least, the Christian tradition, have aroused the interest of the rising generation as never before. This is partly due to the social unrest which followed in the wake of the World War, an unrest of which the younger generation has been made keenly conscious by having to share a part of the burden that is our heritage of the war. Daily the press and the radio broadcast to the world events which are promoted by the radical leaders of the hour. If our modern youth believes what he reads and what he hears, then he is convinced that a very large part of the world in which he lives has repudiated its past.

A NEW order is emerging: revolutionary changes are taking place and the heir to this new world is making a careful survey of the present crisis with a view to his future prospects.

THE college student is no exception. He is thinking and talking about politics, about religion, about moral standards. Doubtless the college student has always discussed these problems, but today he is manifesting a more than academic interest in these questions: he is vitally concerned.

IN THE Catholic college where religion and ethics constitute an integral part of the curriculum the student is aided in his search for truth by Catholic Apologetics. He honestly desires to know the truth, but he is not disposed to accept without question the declarations of the rostrum. Our experience in the classroom has confirmed this on frequent occasions. The "why" and the "wherefore" falls as naturally from the lips of the college student as from the "enfant terrible."

THE newspaper, the periodical, the radio not infrequently present a philosophy of life opposed to the tradition in which the student was reared. The mental conflict that results from opposing claims is inevitable. To meet this situation the Catholic college provides instruction in religion and philosophy. The non-Catholic college is restricted in the courses which it offers in these fields. Little or no religion is taught *ex professo*, and the philosophy course gives scant attention to that school of thought which defends the fundamental principles of Christianity.

THERE are thousands of Catholic students in our secular colleges. We cannot escape the responsibility of providing for the religious and moral training of this group.

THE Catholic Chaplaincy in the secular university is an attempt to meet this responsibility. To those who are unsympathetic to the establishment of Catholic Chaplaincies in secular institutions and who maintain that the Catholic college is the place for the Catholic student, I would reply that we are facing a *de facto* situation. Whether for financial reasons or, if you will, for the social advantages that result from the wider contacts made possible in the privately endowed institution or state college, our Catholic young men and women are matriculating in increasing numbers in non-Catholic universities.

THE Catholic Chaplaincy at the secular university appears to be the solution of this problem. On the Continent and in the British Isles the Hierarchy have selected with great care men whose qualifications have eminently fitted them for this work.

PROGRESS has been slow in America. Some of our bishops have recognized that a problem exists, and they have endeavored to solve it by the creation of Newman Clubs (societies of Catholic students in secular colleges, under the direction of priests who give part of their time to student guidance). This is something, but it is not enough. A priest, if he is to do effective work among the students in the secular college, should be at all times available for consultation. If possible, he should be in residence at the university. A large part of the work of a resident chaplain is academic, in the sense that he is consulted on all questions in which the student's religion is in any way involved. This would appear to imply encyclopedic knowledge on the part of the chaplain. Actually, the intelligent student is more indulgent. He is looking for direction in the solution of his problems: Catholic source material, Catholic authorities on history, philosophy, the social sciences, and to some extent the exact sciences should be at the chaplain's command. If he can provide Catholic literature by way of collateral reading in those fields where danger lurks, he will offset, in a great measure, the poison imbibed from anti-religious and anti-Catholic sources.

THE Chaplain must also be prepared to discuss controversial questions involving the tenets of the Church, not only with the Catholic students but with any of his colleagues in the university. The faculty, as well as the students, look to him for an authoritative interpretation of Catholic faith and practice. While he realizes that he is hardly qualified to meet such a demand upon his intellectual equipment, nevertheless, he must accept the situation as he finds it. His greatest aid in meeting this unusual demand will be an adequate library.

THE libraries of the secular institutions with which I am acquainted are poorly provided with Catholic works, especially with the Apologetic literature which has characterized much of the writing of our recent defenders of the Faith. I believe that in the matter of Catholic books, university authorities are disposed to provide library space for such works wherever the demand warrants it. Consequently, a Catholic library for our students in secular colleges should not be the personal responsibility of the Chaplain. His own library will be sufficiently large to meet the ordinary demands made upon him, but a wider range of reading should be provided for the needs of the university. This library might be subsidized by those who are interested in preserving the

faith of our Catholic students in secular institutions. The university does provide Catholic books which are much in demand, but, after all, library expenditures are made with a view to the budget even in richly endowed institutions.

RELIGIOUS discussion groups directed by the Chaplain; debates, lectures by guest speakers, clerical and lay; and the distribution of Catholic periodical literature contribute in no small measure to the success of the Chaplaincy.

I HAVE said nothing of that most important function of the chaplain, the spiritual direction of the students, nor have I mentioned the service that he renders as counselor to the students in their social life. The question of adjustment to the greater freedom of the college campus, as compared with the discipline of the secondary school, presents a difficult problem to most of our youth. The Chaplain can almost justify his position on the campus by the help he gives at this critical period in the student's life.

IN ALL my relations with secular colleges I have remarked a disposition on the part of authorities to co-operate in any effort to promote the religious and moral welfare of the students. On more than one occasion the secular college has taken the initiative in presenting Catholic doctrine to its students. The university to which I am attached,—Princeton—the New Jersey State College for Women, and Bowdoin, have invited me to address groups of students without in any way restricting my liberty in the choice of material. This experience has doubtless been duplicated by most of our Catholic chaplains. If we ignore such opportunities we have no right to criticize the ignorance and misunderstanding of things Catholic which not infrequently we attribute to the intellectual leaders of the non-Catholic world.

THE opportunities to present Catholic Apologetics in the secular college will increase with the supply of available speakers. The first choice naturally falls upon those priests who have familiarized themselves with the scholastic and extra-curricular activities of the secular college campus—in other words the student chaplain. We must be prepared to meet this demand.

YOU will observe that the functions of the Chaplain in the secular college, as I conceive them, need not be confined to the campus. Whether he will or not, the Chaplain represents the Church to a very large part of the non-Catholic world. In this sense he is a missionary and so deserves the support, moral and financial, of those who are in a position to advance the cause of religion in a world that is sadly in need of the message of Christ.

THE ROSARY

The Encyclical of Pope Pius XI in which He urges the recitation of the Rosary as a weapon against modern evils

MORE than once have We asserted—and We recently repeated this in the Encyclical Letter *Divini Redemptoris* (*Acta Ap. Sedis*, 1937, vol. XXIX, p. 65)—that there is no remedy for the ever-growing evils of our times except a return to Our Lord Jesus Christ and to His most holy precepts.

Truly, only He "hath the words of eternal life" (Cf. John VI, 69), and individuals and society can only fall quickly and miserably if they ignore the majesty of God and repudiate His law.

However, anyone who studies with diligence the annals of the Catholic Church will easily recognize that the true patronage of the Virgin Mother of God is linked with all the annals of the Christian name.

When, in fact, errors everywhere diffused were bent upon rending the seamless robe of the Church and upon throwing the Catholic world into confusion, our fathers turned with confident soul to her "alone who destroys all heresies in the world" (*Rom. Brev.*), and the victory won through her brought the return of tranquility.

Power Against Infidels

WHEN the impious Mohammedan power, trusting in its powerful fleet and war-hardened armies, threatened the peoples of Europe with ruin and slavery, then—upon the suggestion of the Sovereign Pontiff—the protection of the

heavenly Mother was fervently implored and the enemy was defeated and his ships sunk.

Thus the faithful of every age, both in public misfortune and in private need, turn in supplication to Mary, the benignant, so that she may come to their aid and grant help and remedy against sorrows of body and soul. And never was her most powerful aid hoped for in vain by those who besought it with pious and trustful prayer.

But also in our day, dangers no less grave than in the past beset civil and religious society.

In fact, because the supreme and eternal authority of God, which commands and forbids, is despised and completely repudiated by men, the result is that the consciousness of Christian duty is weakened, and that faith becomes tepid in souls or entirely lost, and this afterward affects and ruins the very basis of human society.

Evils of Both Sides

THUS on the one hand are seen citizens intent on an atrocious struggle among themselves because some are provided with abundant riches and others must gain bread for themselves and their dear ones by the sweat of their brows.

Indeed, as we all know, in some regions the evil has reached such a pitch that it seeks to destroy all private right of property, so that everything might be shared in common.

On the other hand, there are not lacking men who declare that they honor and exalt, above all, the power of the state. They say they must use every means to assure civil order and enforce authority,

and pretend that only thus are they able totally to repulse the execrable theories of the Communists. However, they despise the light of evangelic wisdom and endeavor to revive the errors of the pagans and their way of life.

To this is added the clever and lamentable sect of those who, denying and hating God, declare themselves the enemies of the Eternal, and who insinuate themselves everywhere. They discredit and uproot all religious belief from souls. Finally, they trample on every human and Divine right. And while they cast scorn on the hope of heavenly reward, they incite men to seek, even by illicit means, false earthly happiness, and therefore drive them with brazen temerity to the dissolution of the social order, causing disorder, cruel rebellions and even the conflagration of civil war.

Must Not Lose Heart

NEVERTHELESS, Venerable Brethren, though such great and numerous evils hang over us, and others still greater are to be feared for the future, we must not lose heart nor let the confident hope that rests solely on God become fainter.

He who "made the nations of the earth for health" (Cf. *Wisdom I, 14*) without doubt will not let those perish whom He has redeemed with His Precious Blood, nor will He abandon His Church.

But rather, as We said in the beginning, shall we beseech God through the mediation of the Blessed Virgin, so acceptable to Him, since, to use the words of St. Bernard: "Such is the will of God, who has wished that we should

have all things through Mary." (Serm. in Nativ. B. M. V.)

Among the various supplications with which we successfully appeal to the Virgin Mother of God, the Holy Rosary without doubt occupies a special and distinct place.

This prayer, which some call the "Psalter of the Virgin" or "Breviary of the Gospel and of Christian life," was described and recommended by Our Predecessor of happy memory, Leo XIII, with these vigorous passages: "Very admirable is this crown interwoven with the angelic salutation which is interposed in the Sunday prayer, and unites with it the obligation of interior meditation. It is an excellent manner of praying . . . and very useful for the attainment of immortal life" (Acto Leonis, 1898, vol. XVIII, pp. 154, 155).

Excellencies of the Rosary

AND this can well be deduced from the very flowers that form this mystic garland.

What prayers in fact can be found more adaptable and holy?

The first is that which our Divine Redeemer Himself pronounced when His disciples asked Him: "Lord, teach us to pray" (Luke XI, 1); a very holy supplication which both offers us the way—as far as it is possible for us—to render glory to God, and also takes into account all the necessities of our body and soul.

How can the Eternal Father, when prayed to with the very words of His Son, refuse to come to our aid?

The other prayer is the Angelic Salutation, which begins with the eulogies of the Archangel Gabriel and of St. Elizabeth and ends with that very pious supplication by which we beg the help of the Blessed Virgin now and at the hour of our death.

To these invocations, said aloud, is added the contemplation of the sacred mysteries, through which they place, as it were, under our eyes the joys, sorrows and triumphs of Jesus Christ and of His Mother, so that we receive relief

and comfort in our sorrows. Following those most holy examples, we ascend to the happiness of the heavenly country by steps of ever higher virtue.

This practice of piety, Venerable Brethren, admirably diffused by St. Dominic, not without the heavenly suggestion and inspiration of the Virgin Mother of God, is without doubt easy for all, even for the ignorant and the simple.

But those wander from the path of truth who consider this devotion merely an annoying formula repeated with monotonous sing-song intonation, and refuse it as good only for children and silly women!

Revered as Mode of Prayer

IN this regard, it is to be noted that both piety and love, though always renewing the same words, do not always repeat the same thing, but always express something new issuing from the intimate sentiment of devotion. And besides, this mode of prayer has the perfume of evangelic simplicity and requires humility of spirit; and, if we disdain humility, as the Divine Redeemer teaches, it will be impossible for us to enter the heavenly kingdom: "Amen, I say to you, unless you become as little children you shall not enter the kingdom of heaven." (Matth. XVIII, 3).

Nevertheless, if men in our century, with its derisive pride, refuse the Holy Rosary, there is an innumerable multitude of holy men of every age and every condition who have always held it dear. They have recited it with great devotion, and in every moment they have used it as a powerful weapon to put the demons to flight to preserve the integrity of life, to acquire virtue more easily, and in a word to attain real peace among men.

Nor are there lacking men famous as to doctrine and wisdom who, although intensely occupied in scientific study and researches, never even for a day fail to pray fervently on bended knee, before

the image of the Virgin, in this most pious form.

Thus kings and princes, however burdened with most urgent occupations and affairs, made it their duty to recite the Rosary.

This mystic crown, then, not only is found in and glides through the hands of the poor, but it also is honored by citizens of every social rank. And We do not wish here to pass over in silence the fact that the Blessed Virgin herself, even in our times, has solicitously recommended this manner of prayer, when she appeared and taught it to the innocent girl in the Grotto of Lourdes.

Special October Devotion

THEREFORE why should We not hope for every grace if We supplicate Our Heavenly Mother in this manner with due disposition and holiness?

We desire very earnestly, Venerable Brethren, that the Holy Rosary should be recited in a special manner in the month of October and with increased devotion both in the churches and in homes.

And so much the more must it be done since the enemies of the Divine Name—that is, those who have rebelled against and denied and scorned the Eternal God—spread snares for the Catholic faith and the liberty due to the Church, and finally rebel with insane efforts against divine and human rights, to send mankind to ruin and perdition. Through efficacious recourse to the Virgin Mother of God, they may be finally bent and led to penance and return to the straight path, trusting to the care and protection of Mary.

The Holy Virgin who once victoriously drove the terrible sect of the Albigenses from Christian countries, now suppliantly invoked by us, will turn aside the new errors, especially those of Communism, which reminds us in many ways, in its motives and misdeeds, of the ancient ones.

And as in the times of the Crusades in all Europe there was
(Continued on page 27.)

DOCTORS OF THE CHURCH

ST. PETER CHRYSOLOGUS PRESERVER OF THE FAITH

BY HYACINTH ROTH

ST. PETER CHRYSOLOGUS may be classed among those Doctors of the Church whose task consisted in the defensive rather than in an offensive campaign for the Christian faith. His forty-four years of life, which historians generally place between the years 406 and 450, were spent entirely in preserving pure and intact the Catholic faith, within his native land, Italy. At the age of twenty-seven he was appointed bishop of Ravenna.

SINCE Peter Chrysologus lived in the Western empire, where there was no heresy of import to cause dissension among the people as actually happened in the East at the time, and where no Imperial meddling in ecclesiastical matters disrupted the peace of the Church, he could peacefully stabilize the faith propagated so zealously by St. Ambrose just a century before. In the fulfillment of this task Peter Chrysologus enjoyed the friendly support of Empress Galla Placidia and the signal predilection of Pope St. Leo the Great.

WITH the establishment of the Imperial seat at Ravenna in the year 404, the episcopal see there gained in importance and influence. Some biographers claim that Pope St. Sixtus III had been instructed by St. Peter the Apostle and by St. Apollinaris in the choice of Peter Chrysologus as bishop of Ravenna. The very life of Peter Chrysologus free from any entanglements and the nearly 200 sermons that he left us in writing vouch for the excellent selection by the pontiff. These sermons reveal the piety and learning of the man. Therein he explains in simple terms and very cautiously the mystery of the Incarnation, exhibits the errors of the predominating heresies, unfolds the meaning of the Apostles' Creed and the Our Father, and treats in lofty phrases of the dignity of the Blessed Virgin and of St. John the Baptist. The success of his extensive teaching and effective preaching merited for him the title "Chrysologus," "golden tongue." Because of his prudence in dealing with his people he won the confidence of the Holy See, the trust of the State, the love of the afflicted, the admiration of all.

PERHAPS one of the most important incidents that adequately reflects the wisdom and prudence of the bishop of Ravenna is his reply to Eutyches, an abbot of Constantinople and the leader of a new heresy called Monophysitism. Eutyches found fault with the dogma of the Incarnation as decreed by the Church. He could not see how Christ could be human and divine at the same time. He believed that Christ descended from heaven in His divine nature and took on a human nature in His mission as Redeemer, but at the moment of the Incarnation, according to Eutyches, Christ's human nature was absorbed by the divine nature. Thus Eutyches disfigured, as it were, Jesus Christ, our Redeemer, both as God and man.

BECAUSE of his heretical teaching Eutyches was rebuked by Flavian, archbishop of Constantinople, and ultimately excommunicated by Rome. As a last resort to swing at least some sections of the West, ecclesiastical or civil, over to his cause Eutyches addressed himself to Peter Chrysologus, but no matter how earnestly Eutyches implored him, Peter Chrysologus would not be persuaded. Human failings cannot be excused at the expense of truth. The bishop's answer to the unfortunate abbot is inspiring. "With sorrow did we read your distressing letters and we bewail the depressing spirit in which these were written. Especially in view of the peace of the churches, of the concord among priests, of the tranquillity of the people which make us rejoice with celestial gladness, does fraternal dissension as this afflict and weigh us down. For thirty years now human scrutinies persisted, and yet, must the origin of Christ proclaimed from on high as unsearchable still be fanned after so many centuries with such indiscreet disputations? What happened to Origen, the searcher into the very principles, what befell Nestorius in his dispute about the natures, is not unknown to you. The Magi confess in humility Jesus in His cradle as being God, and the priests scrutinize with heedless questions Him Who was brought forth from the virginal womb by the Holy Ghost. When Jesus Christ uttered His infant wail in the manger, the heavenly host was (Continued on page 30.)

WITH OUR CATHOLIC EDITORS

The Monitor
San Francisco, California

CHURCH IS OPPOSED TO ANY AND ALL SCHEMES TO MAKE EARTH A PARADISE

THINGS are moving fast.

When we looked down from the press box at Kezar Stadium last Sunday, on the vast throngs of Christian people who were celebrating the Feast of Christ the King, we wondered what was in store for them.

The only permanent thing was The Thing, the Mystical Body united to Him, Who in the form of bread was borne around that amphitheatre.

Nothing else was permanent: neither the vestments of the priests, the habits of the nuns, the uniforms of the high school children, nor the order of the policemen and firemen standing in token of the protection which government gives to religion in this country.

The Conflict of Errors

WE could see over the walls of the playing field the sombre green Marin hills, where the guns guard the entrance to that sea on the further shore of which two of the pagan races are at war.

Our civilization had given to the one industrial capitalism which, unqualified by any Christian consideration, had in a long lifetime come to the conclusion of capitalistic premises—concentration of all national wealth in fewer families than a man has fingers and the need of an ever increasing number of consumers (to be secured ultimately by force of arms), to maintain an economy of usury that can never balance its accounts.

To the other we had given that hodge-podge of liberalism, that is expressed in this country through free masonry and communist dilettantism. It had disorganized a way of life that had flourished for two thousand years. China's civilization had rested on family obligations. Liberalism substitutes individualism. Human liberty without any other rule or measure than itself is extreme individualism. The family of Sun Yat Sen, backed by the liberals of England and America, imposed itself on the Chinese people, hoping to achieve an unrealizable Utopia without relation to supernatural destiny, to God, or to the devil. At least the old Chinese feared the devil and hell. They had that much.

SO THEY fight as a consequence of heresies formed in the minds of Europeans dead several hundred years, and their fight is the nemesis that threatens to engulf the European peoples, of which we are a mixture.

Both Tokyo and Nanking are in the wrong. They are like children in their Oriental psychology, playing not only with Western arms, but with the far more dangerous toys of false Western thought, that was formulated when the Christian

civilization was perverted at that time described by Chesterton in Lepanto:

"The North is full of tangled things and texts and aching eyes
And dead is all the innocence of anger and surprise,
And Christian killeth Christian in a narrow dusty room,
And Christian dreadeth Christ that hath a newer face of doom
And Christian hateth Mary that God kissed in Galilee."

The Heirs of Catholic Spain

AND so these people who gathered around Christ in the stadium, these families who after all the last four rebellious centuries still love Mary simply as her children, showed their Faith in that Name from which our civilization still takes its name, though Christianity neither forms nor informs it. These few (and few they were and separate in the greater community) sang hymns in that same place to which Catholic Spain sent the Cross a short one hundred and sixty years ago. And now Spain! A shambles, because those doctrines of liberalism had perverted a Catholic regime and prepared the soil for militant atheism.

Toleration by Capitalism and Liberalism

WITH capitalism men can live; they can be its instruments and keep their souls. Most of those faithful to Christ the King are tools of capitalism.

With liberals we can get along. For the Christian restraints still trim the extreme individualism of the liberal. The best things he wants to do are projects proposed by Catholic saints.

Militant Atheism

BUT, with militant atheism there is no peace. There are many listless atheists in this country. The changes are being made and quickly made by the militant atheists. Militant atheists are determined to make a realizable utopia. They scorn the ineffectiveness of liberalism; they hate capitalism.

Liberal civilizations have tolerated religion, regarding it as a private concern of the free individual.

Capitalist civilizations have tolerated religion, as long and as much as it did not interfere with business.

Liberalism tried to form the economy of people's resources in land and talent by its worship of a humanity, free of God and free of hampering institutions. It simply denied, by ignoring, the mission of grace.

Capitalism tried to form a civilization by its worship of the accumulation of earthly wealth. In it the rich man existed only as a consumer and enterpriser, not as a person; the poor man only as a consumer and a tool, not as a person. The person of a man is the most perfect thing in nature, because it has an eternal destiny in God.

* * * *

Material Utopia

BUT militant atheism ignores both grace and personality. It worships its end, which is to impose on the whole

world a certain temporal order. It imitates the Church in that it has and must have to attain its end a universality (catholicity) that permits no divergence of person or nation. Its worship informs and forms the State. It is totalitarian in that the totality of every person, action and institution is incorporated into that one tendency toward an absolutely material utopia.

Catastrophic Conflict

ALL these isms that have attempted and are attempting to build the city of this world without God are in catastrophic conflict. Liberalism has failed, and its deserters are drifting into sympathy with communism.

Capitalism Dies

CAPITALISM still retains world shaking powers of resistance and destruction, but it dies because it cannot get enough customers to make its tools work. Its mathematics, which were its boast, are wrong.

Those whom it has exploited most callously are led by men ambitious to destroy it. Capitalism was described by Belloc as the abuse of property. It has even abused the name of property, hypocritically degrading that name to the claims of usury. Resentment against it is so deep and widespread that it cannot save itself. For it can only cure the resentment by ceasing to be capitalistic, not by mere philanthropy, but by surrendering its pride of place.

What will happen we do not know. This much we should know, if we see, hear and think: the civilization we have known is dying fast and nothing can save it. Nor is it worth saving, but there are things, customs, institutions in it that are worth saving. It is called godly and Christian in a slurred way only.

Christian in Name Only

THIS Christian civilization is bankrupt because Christianity no longer forms or informs it.

The Main Mission of the Church

TAKE those who acknowledged Christ as King last Sunday. They do not direct the civilization in which they live. They were not gathered to boast how many Catholics there were; they were gathered as the few for whom Abraham prayed God to spare the city. They were gathered to pray. They were gathered for the main mission of the Church to worship God and to seek supernatural aid to attain to a supernatural beatitude.

It is not the mission of the Church to seek to establish an earthly paradise. That cannot be. All that the Church and the Catholic people can do or hope to do is to help men to arrange their economic and political affairs so that men may more easily approach their final supernatural end.

Paradise on Earth

EVERY heresy aims to make a paradise on earth. The Catholic Church is opposed to all of them.

Capitalism wants an order of civilization in which capitalists will administer prosperity. The Church is opposed to capitalism inasmuch as it stresses material prosperity to the neglect of the supernatural. Moreover the Church knows that capitalism cannot do it. It has had its time to try.

Liberalism, which is often mixed with capitalism, seeks an unrealizable utopia in which everyone may follow his fancy regardless of God. The Church is against that because, among other evil consequences, it leads to militant atheism.

Militant atheism is most strenuously opposed by the Church because it makes most difficult the attainment of man's supernatural end. It can imprison men in its totalitarian system; it can realize the dictatorship of those who successfully manipulate the dispossessed.

True Christian Civilization

THE only true Christian civilization would be one raised up to the order in which the Church operates—the sanctifying of natural acts by their direction to man's personal and common supernatural destiny.

The Church prepares us in time for what will come after the suns cease marking time. The Church does not belong to any temporal thing, like a civilization or an ism. The Church is not destroyed, if *our* world is destroyed. The Church on earth is the beginning of the Kingdom of God; it is not its realization. The Catholic knows that we cannot realize on earth a paradise, because on the earth the Church only prepares for the realization of paradise.

What we have tried to say here is that the Catholic as a Catholic has no part in the attempts being made to hold or change the temporal order, which we know is changing rapidly. He cannot subscribe to the manner or the means of the defences or the changes. Above all he cannot subscribe to merely earthly purpose.

He must rather prepare to apply Christian and good natural principles as taught by the Church through the Vicars of Christ. For this making of a new Christian civilization for the purpose of helping men to attain their supernatural end, the Catholic as a Catholic must have knowledge of what Catholic principles are and have charity to apply them. Charity is a supernatural gift of God. It is the only means Catholics may have to convince unbelievers that God is and that what God has taught is true.



The Evangelist
Albany, N. Y.

THE CHALLENGE TO RELIGION

THE widespread disregard for the fundamental Christian virtues and the trend to irreligion are as much a challenge to Protestants as to the Catholic Church, the Rev. John A. McCarthy told Holy Name men at their Annual Demonstration in Albany last Sunday.

The sad part of it is, that the acceptance of the challenge is as obvious in its neglect as the observation is correct in its logic. There are too many evidences of Protestant flirtation with forces hostile to religion and too much condoning, if not direct comfort, accorded by Protestant individuals and groups to every mud-slinging attack and unfounded propaganda against the Church as the bulwark of religion and Christian morals.

IT IS nothing new, of course, for the Catholic Church to bear the brunt of irreligious persecution. Her position as defender of the pristine Christian doctrine and morality makes her the natural target of the enemies of God. But there is no logic or vision in Protestant co-operation with these forces. If Protestantism expects to survive as a religious factor in a world, threatened by atheistic Communism and pagan materialism it can not afford to play friendly with the cohorts of irreligion. It is only hastening its own demise in condoning or abetting attacks on the Catholic Church which is the first line defense of all religion.

Two instances stand out in recent publicity apparently prompted by no higher motives than spleen and the desire to besmirch. The attempt to stir up (Continued on page 22.)

NATIONAL MOVEMENT NEWS



BALTIMORE

APPROXIMATELY 57,000 Catholics in the Archdiocese of Baltimore made a public profession of their belief in the Divinity of Jesus Christ at the five sectional celebrations held in the Archdiocese in observance of the feast of Christ the King.

Forty thousand took part in the celebration held in Baltimore by the Baltimore section of the Archdiocesan Holy Name Union; 10,000 in the celebration held by the Washington section in the Catholic University Stadium; 3,000 in the celebration held by the Central Maryland section at Mount Saint Mary's College, Emmitsburg; 1,200 in the celebration of the Western Maryland section in Cumberland; and 2,000 in the celebration of the Southern Maryland section at LaPlata.

His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States presided at the demonstration held at Mount Saint Mary's. The sermon was preached by the Rev. Augustine Aylward, C.S.S.R., and the renewal of the Holy Name pledge was led by the Rev. John J. Donlon. The celebration closed with Solemn Benediction of the Blessed Sacrament at which the Apostolic Delegate was the celebrant.

THE Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore accompanied by the Most Rev. J. J. Maiztegui, C.F.M., Archbishop of

Panama, reviewed the parade in Baltimore. Archbishop Maiztegui was most enthusiastic about the demonstration. The line of march led to the Fifth Regiment Armory where the rally was held. When all had entered Archbishop Curley addressed the gathering. He urged them to be faithful to their duties and emphasized the importance of the Junior Holy Name Society.

"The second thing I ask you to do is to promote the work of the Junior Holy Name Society. Much is being said today about the splendid qualities of our youth. Alas, in many of our educational institutions in which young men and young women seldom give a thought to God there is much that is wrong. Many can praise Youth but I must be frank when I say that there is much that is base and low in a great part of our youthful population. I ask you Holy Name men to arrange to have the Junior Holy Name boys march in next year's procession. I ask of every Holy Name man present to commission himself to bring at least one member into the Junior Holy Name Society. We must guard our Youth.

"Holy Name men, I ask God to bless you, to bless your families, to bless your every work and action. Your Archbishop has always been proud of you but this afternoon I tell you I never have been so proud of you. I thank God for the Holy Name men of this Archdiocese of Baltimore."

Archbishop Curley pontificated at Solemn Benediction and led in the recitation of the Holy Name Name pledge, the Act of Consecration to Christ the King, and the Litany of the Sacred Heart.

THE Washington procession which terminated in the stadium of the Catholic University was reviewed by the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore. The Rev. George Johnson, Ph.D., professor of Education at the University, delivered the sermon. Following the sermon the Sulpician Choir sang the hymns for Solemn Benediction at which Bishop McNamara was celebrant. The Rev. Joseph V. Buckley led the men in the recitation of the Holy Name pledge.

IN Cumberland the marchers went to St. Mary's Church for Vespers at which a sermon was preached by the Rev. Lawrence F. Landrigan. The Rev. James A. Dwyer, regional director of the Holy Name Society was the celebrant at Solemn Benediction.

IN Southern Maryland, the section of the country known as "The Cradle of Catholicity in the United States" the demonstration was held at La Plata. The men recited the Holy Name pledge, the Act of Consecration to Christ the King, and the Litany of the Sacred Heart. The sermon was preached by the Rev. Jerome D. Sebastian. The Rev. John H. Gamp, S.J., pastor of the Sacred Heart Church, La

Plata was celebrant at Solemn Benediction.

ON THE morning after the demonstrations Archbishop Curley telephoned the editor of the Catholic Review and said of the demonstration, "It was stirring. I was proud of my priests, my people, the Holy Name men. I hope you will give every credit to Monsignor Quinn. He deserves praise if ever

a priest did. Give praise to Dr. Russell, Mr. Ullrich, Mr. Carroll and all the others who were responsible for the magnificent showing. Tell them all, priests and people, that I am proud of them. I meant every word I said yesterday at the Armory. Please tell all those who took part in the various celebrations in the Archdiocese that I am proud of them and grateful to them."

DENVER

APPROXIMATELY 5,000 men of the Denver Holy Name Societies marched behind their Bishop, the Most Rev. Urban J. Vehr, D.D., and the Most Rev. Thomas K. Gorman, D.D., Bishop of Reno, in the parade and rally held on the feast of Christ the King.

Every parish in the city of Denver and its suburbs, and those of Wray, Golden, Ft. Collins, Greeley, Welby, and Brighton were represented.

The Holy Name pledge was led by the Rev. Harold Campbell, director of the Diocesan Union of the Holy Name Societies.

Bishop Vehr, after complimenting the men on the splendid turnout, affirmed his belief in the value of the pledge that they had taken. "Our first affirmation of the Holy

Name pledge," he said, "is our belief in a God, a personal God. When men no longer believe in a personal God, Communism is inevitable. Our second affirmation in the Holy Name pledge is faith in our country. The Holy Name man is the true citizen of the commonwealth, and, as long as he survives, and the principles for which he stands survive, the country will prosper."

At the Solemn Pontifical Benediction which closed the exercises, Bishop Vehr was celebrant, the Rev. Louis Sommaruga, deacon, and the Rev. Louis Grohman, sub-deacon. Bishop Gorman attended by the Right Rev. Monsignor Joseph Bosetti, V.G., and the Right Rev. Monsignor Hugh L. McMenamin, was present.

HOMAGE OF THE GREAT GATHERING FOR THE FEAST OF CHRIST THE KING IMPARTS TO YOUR EXCELLENCY AND ALL PARTICIPANTS HIS PATERNAL APOSTOLIC BENEDICTION.

CARDINAL PACELLI.

ARCHBISHOP MITTY, bearing the Blessed Sacrament under a golden canopy marched with the procession of the clergy, religious, and Brothers around the field and officiated at Benediction.

After the singing of the hymn to the Holy Ghost, the vast assembly joined in the Act of Consecration to the Sacred Heart, reciting the words after the Archbishop.

The Very Rev. Lyman A. Fenn, S.S., preached the sermon.

At the close of the celebration, Archbishop Mitty expressed his joy at the demonstration when he said:

"My dearly beloved people: May I speak my heartfelt gratitude to the vast number of clergy, religious, laymen and laywomen who have come here this afternoon to give public testimony of their loyalty to Christ our King.

"I wish to express thanks to the men of the Holy Name Society gathered from all parts of the Archdiocese for sponsoring this manifestation of Faith and I wish to thank all who have striven in various ways to make this ceremony so impressive.

"I am sure our Saviour as He looks this afternoon upon you, His devoted people, rejoiceth in His heart that we are pledging our loyalty to Him who is the King of our hearts.

"We are gathered here to pray for justice and love and peace. Christ came to bring us love, Christ can give us peace.

"And from our hearts goes forth this prayer to Christ Our King that He may grant peace and good will to all our fellow citizens in our own beloved land and that He may grant peace and good will to all the nations of the earth.

"May He shower His grace and blessings on us this afternoon."

SAN FRANCISCO

UNDER the auspices of the Holy Name Society, more than 50,000 persons thronged the stands of Kezar Stadium, San Francisco, to honor Christ the King in the Blessed Sacrament.

The Most Rev. John J. Mitty, D.D., Archbishop of San Francisco, cabled to Cardinal Pacelli begging the blessing of the Holy Father.

SAN FRANCISCO,
OCTOBER 31, 1937.

CARDINAL PACELLI

VATICAN CITY

UNDER THE AUSPICES OF THE
HOLY NAME SOCIETY, OVER 50,-

000 CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE GATHERED TOGETHER TO GIVE SOLEMN PUBLIC MANIFESTATION OF THEIR LOYALTY TO CHRIST THE KING AND TO PRAY FOR PEACE AMONG NATIONS, SEND HOLY FATHER AFFECTIONATE GREETINGS AND BEG HIS APOSTOLIC BLESSING.

ARCHBISHOP MITTY.

VATICAN CITY,
NOVEMBER 1, 1937.

ARCHBISHOP MITTY

SAN FRANCISCO

AUGUST PONTIFF TOUCHED BY

ALBANY, N. Y.

THE proud boast of the world that ours is an "age of reason" was denounced by the Rev. John A. McCarthy, at the Cathedral of the Immaculate Conception in Albany, when he urged an assembly of Holy Name men of Albany and vicinity to stand by the fundamentals of religion as symbolized in the Cross of Christ.

The occasion was the annual devotional demonstration of the Central Body of the Holy Name Society of the Albany area.

FATHER McCarthy pointed out that there was no sign of the "age of reason" in the prevalence of divorce, murder, rackets, and indecencies for which life today has become notorious. There is a complete contradiction, he said, between the defections that characterize our era and the exalted morality of the Gospel of Christ.

The Rev. Robert M. Reilly, director of the Central Body, opened the ceremony with the recitation of the Litany of the Holy Name of Jesus, the men responding to each salutation. The Most Rev. Edmund F. Gibbons, D.D., Bishop of Albany, presided on the throne and was celebrant at the Solemn Pontifical Benediction of the Blessed Sacrament. Rev. William Hunt and the Rev. Matthew M. Brennan acted as deacon and subdeacon to

the Bishop. The Rev. Lawrence P. Kelly was master of ceremonies.

IN warning against the possible appeal to Catholics of the subversive social and economic philosophies of the day, Father McCarthy stressed the need of the undivided loyalty of Catholic men as foretold in the words of Christ, "He who is not with Me is against Me." "Our enemies are not fools," the preacher said, "they know the Catholic to be incurably religious, and so they promise us the 'religion of the future.' We do not have to wait for this religion. It is already here," he continued. "We already find its dogmas in the novel and the film, from so-called scientists, from college men unpledged to any church, from publicity seekers, who by the boldness of their denials and blasphemies win for themselves a passing moment in the limelight of secular publicity.

"The new condition," he said, "is a challenge to both Protestant and Catholic alike. And," he cited, "the trend in Protestant denominations today tries to heal their differences and effect mergers to meet the common enemy." He concluded with a strong appeal to Catholic men, not only to be loyal to the principles of the Church and their Society, but to be ever alert to the dangers that threaten them.

those who place Almighty God in a class with Santa Claus. As a result men have lost sense of right and wrong, they debate the most solemn and immutable principles of divine law, as though feeble human majorities could make right wrong, and wrong right. He urged all devotees of Catholic Action to fight for religion which is the one thing able to keep men straight.

AT the conclusion of the sermon, the Right Rev. Monsignor C. J. Donohue, diocesan director of the Holy Name Societies, led the assembly in the renewal of the Holy Name pledge.

The Most Rev. Henry P. Rohlfman, D.D., Bishop of Davenport, was celebrant at the Solemn Benediction of the Blessed Sacrament which closed the rally.

WITH OUR CATHOLIC EDITORS

(Continued from page 19.)

religious bigotry by endorsing undisguised Red propaganda, in an Open Letter, gave 150 Protestants opportunity to use an attack against the Spanish Hierarchy as a vehicle for anti-Catholic venom in America.

The other is an instance, not officially Protestant, but typical of the hitting-below-the-belt methods of the unfair fighter. It is the "Readers Digest's" delight in using its current popularity to disseminate articles attacking or belittling the Church or its clergy. A recent brief of a book on Spain had no other apparent purpose for its appearance. Neither style, matter or any form of excellence rated its publication.

Father McCarthy's appeal to the Holy Name men to stand by the faith of their fathers was timely and definitely pertinent to present conditions. Catholics naturally can expect no quarter from the enemies of religion; and it looks, too, like a lone fight for the preservation of any religion.

DAVENPORT, IOWA

THE Holy Name rally which was a part of the program for Davenport's Catholic Action Week, had to be held within the gymnasium of St. Ambrose College because of a heavy rain.

The Rev. Norbert C. Hoff, professor of Philosophy at the University of Notre Dame, in what he termed the keynote address of the conference, sought to turn the forces of Catholic Action against

the tide of irreligion which engulfs mankind today. These modern times which have brought so many blessings to the material side of life have conferred no advantages upon his spiritual existence. Modern man is a man torn loose from Christ, a man devoid of faith, a man involved in the colossal lie which constitutes irreligion. Men have lost faith and leaders a sense of direction. As a result there are

FATHER of the AMERICAN NAVY

(Continued from page 7.)

currently with this, a light breeze struck the sails of the *Alliance*, and she came fairly under steerage way. A single broadside poured into the enemy changed the whole state of the combat, and the royalists had to return to their guns, discovering that the victory yet remained to be won. After a brave and noble resistance, which lasted nearly all day, and before the dressing of the Commodore's wounds would permit him to reach the deck, the British vessels struck their flags. They were both badly injured, and sustained a joint loss of eleven men killed and thirty wounded. The *Alliance* also was much damaged in her rigging and hull, owing principally to the fire of the enemy across her quarter and stern; her loss was eleven killed and twenty-two wounded. Commodore Barry made a cartel of the *Trespassy*, and sent her into an English port with the prisoners, but the *Atlanta* was retaken while about to enter Boston Harbor, by a squadron of the enemy cruising off that place.

In the ensuing fall, Commodore Barry, in compliance with orders received, refitting the *Alliance* for the purpose of carrying the Marquis de la Fayette and Count Noailles to France on important public business. Having performed that duty, the Commodore sailed for Havana, and continued for some time cruising and rendering important service to the American cause on the West India station. The *Alliance* was kept constantly in active service, being a great favorite on account of her superior sailing qualities.

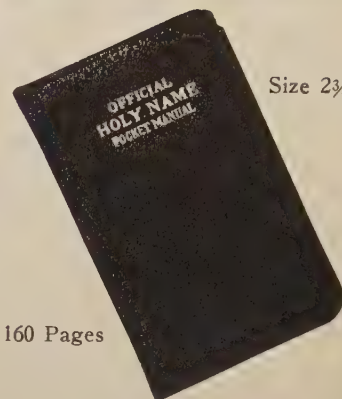
AMONGST other services performed, the *Alliance* was sent to Havana for specie. In March, 1782, she sailed from the port of Havana, in company with the *Luzerne*, Captain Green, loaded with a large amount of specie, and with supplies. Shortly after leaving port, the *Alliance* and *Luzerne* encountered a British squad-

ron which gave occasion for a brilliant trial of the Commodore's naval skill and prowess. The largest of the enemy's vessels was equal to the *Luzerne* in swiftness, whilst the English sloop surpassed her. The conquest promised to prove an easy one for the enemy. In order to facilitate their escape, the *Luzerne* was lightened by throwing her guns overboard, and the specie was transferred to the *Alliance*.

IN the chase, according to a tradition in the service, the *Alliance* ran fifteen knots by the log, with the wind ahead. While thus endeavoring to save his precious freight from falling into the enemy's hands, Commodore Barry discovered a sail on the *Alliance's* weather bow, which turned out to be a French two-decker of fifty guns. Exchanging signals with the French vessel, and supposing he would be supported by her, Commodore Barry bore round and took his station on the weather quarter of the *Luzerne*. As the British sloop, the *Sibyl*, rating twenty and mounting thirty guns, endeavored to close her, he bore down and engaged the *Sibyl*, before the other ship of the enemy could come to her relief. The French vessel, however, did not enter the engagement, but kept her wind, and the *Alliance* had to sustain the whole action.

The enemy's guns had been actively engaged from the commencement, but the guns of the *Alliance* were rendered more effectual, by having been reserved until she was within a very short distance of her adversary. The action lasted about three quarters of an hour, when the *Sibyl* retired and made signals of distress to her consort. The *Alliance* now stood for the French vessel, and having spoken to her, it was determined to give chase to the enemy and endeavor to bring the two British vessels to action again. It was soon perceived, how-

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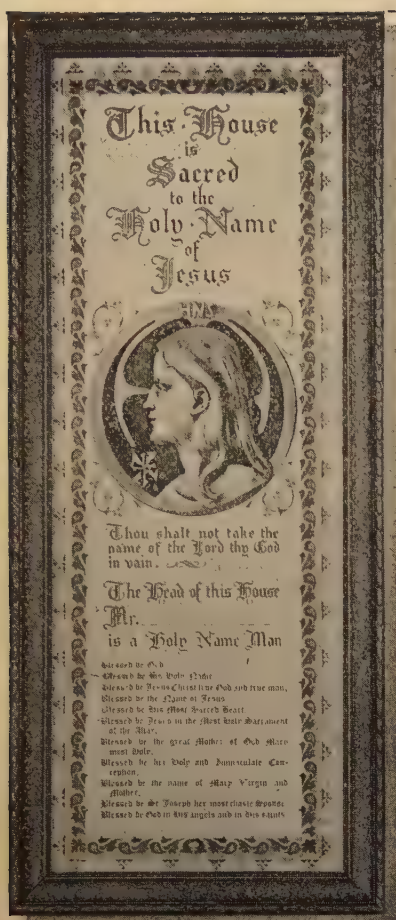
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ever, that the French ship was too heavy a sailor to attempt to overtake the enemy, and the pursuit was abandoned. The coolness and intrepidity, no less than the skill and fertility in expedient, which Commodore Barry displayed on this occasion, are described in naval annals as truly wonderful. Every quality of the great commander was brought out with extraordinary brilliancy.

THE loss of the *Alliance* was three killed and eleven wounded, while that of the *Sibyl* is said to have been thirty-seven killed and fifty wounded. When hailed by the British squadron and asked the usual questions as to the ship, the captain, etc., the hero gave this spirited and characteristic reply: "The United States ship *Alliance*, saucy Jack Barry, half Irishman, half Yankee—who are you?" It is related in the "Annals of Philadelphia," by Watson, that "the widow of Commodore Barry, remembering with what esteem her husband regarded this ship, had a tea-caddy made out of her wood, as a memento."

The difficulties which embarrassed the formation of a navy, during the Revolutionary War, were very great. The nature of the war, which was almost entirely confined to land, in consequence of the invasion of the country by the British land forces, was unfavorable to naval preparation. The paramount necessity and duty on the part of Congress, to provide the means of resistance to the British armies, left little time or means for maritime defence. Besides, the enemy were in possession of the rivers and ports, especially of the most important of all the American ports for naval operations, that of New York. So that only six of the thirteen vessels laid down in the arrangement of October, 1775, could ever get to sea. The remainder either fell into the hands of the enemy's land forces, or were destroyed by the Americans to prevent that result.

THE absence of system and discipline, dissensions about rank, the dangerous and injudicious but perhaps necessary expedient of raising sailors from landsmen, and even from the

prisoners taken in the war, were great drawbacks upon this branch of public service. The *Alliance* was the only frigate-built vessel that went to sea, after the first or second year of the war, with a full crew. These irregularities would have sacrificed that favorite ship of the Revolution and her precious freight in the West Indies, but for the intrepidity and skill of Commodore Barry. Notwithstanding these difficulties, the infant navy gained renown in a contest with the greatest maritime power in the world, and several naval heroes won immortality. The famous historian of the navy mentions Jones, Barry, Barny, Biddle, Manly, Nicholson, Wicks, Rathburne, Conyngham, and Hecker as "the naval names that have descended to us from this war with the greatest reputation."

After the termination of the Revolution, Commodore Barry still remained in the service, and at its head, and took an active part in all measures relating to the navy. During the misunderstanding with the French Government, which occasioned a partial naval war, he rendered eminent services in protecting the American flag and commerce from the depredations of the French privateers which infested the seas.

HIS experience and skill as a commander rendered his assistance and counsel of invaluable advantage to the country in laying the foundations of the present permanent navy. He succeeded in getting the Government to adopt a superior model for ships, and it is considered that the new arrangements then introduced into the service have often since supplied the want of numerical strength. Under the administration of the elder Adams he superintended at Philadelphia the building of the fine frigate *United States*, of which he retained the command until she was laid up in ordinary, under Jefferson's administration.

The law of March 27th, 1794, provided for six frigates, and Commodore Barry's name was placed at the head of the list of commanders. The *United States* was launched at Philadelphia on the 10th day of July

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1794, and was the first vessel that got afloat under the organization of 1794. Early in July the next year the ship was ready for sea, and Commodore Barry proceeded to cruise in her to the eastward. He was remarkably fond of aiding young officers in their profession, a trait of character strongly indicative of true greatness of soul. He carried out with him, in his first cruise in the *United States*, many young gentlemen, who afterwards did honor to themselves, their preceptor, and their country. Among these we may mention such names as Ross, Murray, James Barron, and Charles Stewart, who were the lieutenants of the *United States*, and Decatur, Somers, Caldwell, Jones, and Crane, who were her midshipmen. His "boys," as they were called, were made of noble stuff, and their names are among the brightest ornaments on the pages of our naval history.

The Government now resolved to send a stronger force to the West Indies. Commodore Barry hoisted a broad pennant on board the *United States*, proceeded to the neighborhood of Cape Cod, and then sailed directly for the West Indies. In addition to the flag ship, the squadron consisted of the *Delaware*, Captain Decatur, and the *Herald*, Captain Sever. In this cruise they captured the privateers *Sans Pareil*, and *Jaloux* and sent them in in the fall of the year.

In the latter part of the year 1798, the West India force was divided into four squadrons, the principal of which was confided to Commodore Barry. In addition to the *United States*, which was the flag ship, the squadron consisted of the *Constitution*, Captain Nicholson; *George Washington*, Captain Fletcher; *Merrimac*, Captain Brown; *Portsmouth*, Captain McNeill; *Herald*, Master Com. Russell; *Pickering*, Lieut. Com. Preble; *Eagle*, Lieut. Com. Campbell; *Scammel*, Lieut. Com. Adams; and *Diligence*, Lieut. Com. Brown. These vessels were kept constantly and actively cruising during the year 1799, passing from point to point, and making a general rendezvous at Prince Rupert's Bay.

Among numerous other captures made by the squadron, Commodore Barry, with the *United States*, captured the French privateer *L'Amour De La Patrie* and *Le Tartuffe*. Towards the close of the year 1799, the French Government had become persuaded, by the active and determined measures of the United States Government, to consent to enter into negotiations, and assurances were given that new ministers would now be received with more respect than those previously sent, who had encountered only insult and neglect. On the 3rd of November, Commodore Barry sailed from Newport, R. I., with the *United States*, having on board the American envoys to the French Government, whom he conveyed to their destination. He then returned to the West India Station, where he cruised during the year 1800.

Commodore Barry continued at the head of the navy till the day of his death. He was always ready for any duty and rendered important services to the country, no less by his exertions when afloat—notwithstanding an asthmatic affection with which he was suffering for many years—than by his counsel when ashore, in shaping the naval policy of the Government. No man could be more devoted to his adopted country than Commodore Barry, as a long life of public services will testify; yet he never ceased to love the beautiful but oppressed isle of his birth, which he visited after the Peace of Paris. It is related that the people of his native parish of Tacumshane remembered his visit for years after with unabated gratitude. After a useful and brilliant career of glory, this good and brave man was carried off by his old complaint, asthma. He died at Philadelphia on the 13th of September 1803, and was buried in the cemetery of old St. Mary's Church.

Throughout his whole life Commodore Barry was a good, sincere, practical Catholic. As he died without children, he left the Catholic orphan asylum of Philadelphia his chief legatee.

Many noble and generous qualities combined to render his heroic charac-

ter one of singular symmetry and beauty. By all he was loved and honored; and today his memory is held in veneration from the Great Lakes to the Gulf of Mexico.

Barry was above the ordinary stature. His person was graceful and commanding; and his whole deportment was marked by dignity, untinged with ostentation. He had a strongly marked countenance, which expressed the qualities of his mind and the virtues of his heart.

His private life was as amiable as his public career was brilliant. In his domestic relations he was frank, open and affectionate; and his kind courtesy to all made him a host of friends. Deeply impressed with re-

ligion, he exacted an observance of his holy duties and ceremonies on board of his ship, as well as in the retirement of private life. His lofty feelings of honor secured the confidence of the most illustrious men of the nation, and gave the famous commander an extensive influence in the various spheres in which his active life required him to move. He possessed in an eminent degree the regard and admiration of Washington. His public services were far from being limited to any customary rule of professional duty; and without regard to labor, danger, or expense, his devotion to his country kept him constantly engaged in disinterested acts of public utility.

From this charity toward God, then, there cannot but rise a more intense love of one's neighbor if one dwells on the labors and sorrows that Our Lord suffered for all, reinstating the lost inheritance of the children of God.

Therefore see to it, Venerable Brethren, that such a fruitful practice shall be more diffused, more highly esteemed by all, and that common piety be increased.

Through your work and that of the priests who help you in the care of souls, its praises and advantages shall be preached and repeated to the faithful of every social class.

From it, the young will draw fresh energy with which to control the rebellious tendencies to evil and to preserve intact the stainless purity of the soul; also in it, the old will again find repose, relief and peace from their anxious cares. To those who devote themselves to Catholic Action may it be a spur to impel them to a more fervent and active work of apostolate; and to all those who suffer in any way, especially the dying may it bring comfort and increase the hope of eternal happiness.

Families in Particular

THE fathers and mothers of families particularly must give an example to their children, especially when, at sunset, they gather together after the day's work, within the domestic walls, and recite the Holy Rosary on bended knees before the image of the Virgin, together fusing voice, faith and sentiment. This is a beautiful and salutary custom, from which certainly there cannot but be derived tranquility and abundance of heavenly gifts for the household.

When very frequently We receive newly-married couples in audience and address paternal words to them, We give them Rosaries, We recommend these to them earnestly, and We exhort them, citing Our own example, not to let even one day pass without saying the Rosary, no matter how bur-

THE ROSARY

(Continued from page 16.)

raised one voice of the people, one supplication, so it is today; in all the world, the cities and even the smallest villages, united with courage and strength, with filial and constant insistence, the people seek to obtain from the great Mother of God that the enemies of Christian and human civilization be defeated, and thus that real peace may shine again over tired and straying men.

If, then, all will do this with due disposition, with great faith and with fervent piety, it is right to hope that as in the past, so in our day, the Blessed Virgin will obtain from her Divine Son that the waves of the present tempests be calmed and that a brilliant victory crown this rivalry of Christians in prayer.

THE Holy Rosary, besides, not only serves admirably to overcome the enemies of God and religion, but is also a stimulus and spur to the practice of evangelical virtues which it injects and cultivates in our souls. Above all, it nourishes the Catholic faith, which flourishes again precisely in opportune meditation of the sacred mysteries, and raises minds to the truth revealed to us by God.

Every one can understand how salutary it is, especially in our times wherein sometimes a certain annoyance of the things of the spirit is felt even among the faithful, and a dislike, as it were, for the Christian doctrine.

Therefore, revive the hope of immortal welfare, while the triumph of Jesus Christ and of His Mother, meditated on by us in the last part of the Rosary, shows us Heaven open and invites us to the conquest of the Eternal Country.

Thus while an unbridled longing for the things of this earth has penetrated into the hearts of mortals and each one more ardently longs for the short-lived riches and fruitful call back to the heavenly treasures "where thieves do not break in and neither rust nor moth doth consume" (Matth. XII, 33), and to the wealth that will never perish.

Rekindling Charity

AND the charity which has been weakened and cooled in many, how can it fail to be rekindled into love in the souls of those who recall with a full heart the tortures and death of our Redeemer and the afflictions of His Sorrowful Mother?

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dened they may be with many cares and labors.

For these reasons, Venerable Brethren, We have thought to exhort you earnestly, and through you, all the faithful, to carry out this pious practice. Nor do We doubt that you, listening, with your usual response to Our paternal invitation will bring about abundant fruits once more.

Thanks for Better Health

AND in addressing this Encyclical to you, another motive impels Us. We wish that, together with Us, Our many children in Jesus Christ shall unite and render thanks to the Mother of God for the better health We have happily regained.

This grace, as We have had occasion to write (Cf. Chirograph to Cardinal E. Pacelli, Osservatore Romano, 5th September, 1937), We attribute to the special intercession of the Virgin of Liseaux, St. Theresa of the Child Jesus. But We know, though, that everything comes to us granted by Almighty

God through the hands of Our Lady.

And lastly, as there has been launched in the public press with rash insolence, a very grave injury to the Blessed Virgin, We cannot do less than profit by this occasion to offer, together with the Episcopate and the people of that nation which venerates Mary as "Queen of the kingdom of Poland," and with the homage of our piety, due reparation to the august Queen, and denounce to the whole world this sacrilege committed with impunity, as a painful and unworthy thing.

Meanwhile, with a full heart We impart to You, Venerable Brethren, and to the flock entrusted to the care of each of you, the Apostolic Blessing as an augury of heavenly graces and in token to Our Paternal benevolence.

Given at Castelgandolfo, near Rome, on the 29th of the month of September, on the Feast of the Dedication of St. Michael Archangel, in the year 1937, the sixteenth of Our Pontificate.

are as dear to him as they were to his beloved leader.

I HAVE before me as I write, my last letter from Father Delaney, written on the eve of the first of the boys' retreats this year at St. Vincent's College. In closing he had this to say of Mr. Barry:

"I am on my way out to McKeesport to see the old war horse. He'll be at the College tomorrow night as big as life, with as much interest in those youngsters as though they were all his own. What a crown he will wear!"

LITTLE did we think at that time that Father Delaney himself would be first to receive the crown.

IT is trite to say that Father Delaney was a man in a million. Rather he was one of the frightfully few in number who, with clear eyed courage, plunge into the maelstrom that is modern life, into the welter of greed and lust, of gross injustice and pagan indifference, there to voice above the babble of self for self a resonant call to men to conquer selfishness and to remember the Kingship of Jesus Christ on earth and their own last end.

HE died as I think he would have wished it, while yet in harness, in the thick of the fight. Death came to him a few hours after his car crashed with a truck as he was en route to Holy Cross from a mission he was giving at the Church of Sts. Simon and Jude.

"THE just shall shine, and shall run to and fro like sparks among the reeds." I like to remember Father Delaney as one of God's shining just. Truly did he run to and fro like a spark among reeds. Yes, and many are the reeds he touched, dry and sere with indifference, who today burn with the steady flame of God's love.

May he rest in peace!

AS GOLD IN THE FURNACE

(Continued from page 12.)

and before he left she had made a general confession. I learned of this matter from the lips of the old lady herself.

BUT the Diocesan Union of Holy Name Societies with its retreats-for-men movement came in for the lion's share of his solicitude. Here again his genius for organization—sustained organization in this—was striking. Nearly every Sunday found him on the road, be the weather fair or foul, here to meet with a knot of men where some parish Society was aborning, there to address a rally of hundreds or thousands. Sometimes three or four widely separated spots he would visit before

calling it a day. A day that might, like as not, end in the small hours of the morning. Quite characteristic of him it was that the fervor with which he talked to the knot of men was the equal of that he displayed in addressing the thronged auditorium.

ANY extended consideration of Father Delaney, the Holy Name Society and the Retreat Movement in the Pittsburgh Diocese must include mention of Mr. S. P. Barry of McKeesport, affectionately known throughout the diocese as "Steve." Steve has been a pioneer in these movements. Over a decade he has toiled unceasingly with Father Delaney in their furtherance. They

ST. PETER CHRYSOLOGUS

(Continued from page 17.)

chanting 'Glory to God in the highest!' and now, when at the name of Jesus every knee is bent in heaven, on earth and in hell, a question is raised concerning His origin! But we, most beloved brother, proclaim in one accord with the Apostle: 'THEREFORE WE FROM HENCEFORTH REGARD NOBODY FROM A MERELY NATURAL POINT OF VIEW; EVEN IF WE HAVE KNOWN CHRIST FROM A NATURAL POINT OF VIEW, YET NOW WE KNOW HIM SO NO LONGER' (II Cor. 5, 16). We should not examine too curiously Him Whom we are obliged to honor, Him Whom we ought to fear and to entrust our confidence; hence we must not in our scrutinies tear asunder Him Whom we are to confess as our judge. Such is my reply in brief; I would have answered more fully had my brother and fellow bishop Flavian also made me acquainted, on his part, with the case at issue. Whatever displeases you concerning which you write, you have judged for yourself. How can we arbitrate in matters we have neither seen nor ever been aware of and which is shrouded in secrecy? A just mediator is not he who thus listens to one party without also giving heed to the other. Above all things we exhort you, beloved brother, to submit to what has been written by the holy Roman Pontiff; for St. Peter lives and presides in his See, and gives the truth of faith to all who sincerely seek it. As for us we may not in our zeal for peace and the holy faith decide upon such matters without the assent of the Roman bishop. May the Lord deign to keep you forever, most dear and beloved son."

PETER CHRYSOLOGUS disliked drawn-out dogmatical argu-

ments. For him the teachings of Christ as handed down by the Apostles were enough. Hence in his sermons he stressed a faithful obedience to, and faith in the biblical texts in preference to an unbridled reign of reason. The same obediential spirit pervades his writings to the Fathers at the General Council assembled at Chalcedon where in the name of the Church the heresy of Eutyches was condemned and the true doctrine defined.

THE scriptural text "OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH" may well be applied to the life and teaching of Peter Chrysologus. Speaking of peace, for example, he says: "Peace frees man from the bondage of servitude, makes him natural by being raised by God from slave to freeman, from a friend to a son. Fraternal peace is the will of God, the desire of Christ, the summit of sanctity, the rule of justice, the teacher of doctrine, the guardian of morals, and a laudable discipline in all things. . . . Peace is the mother of love, the bond of concord, and a sure sign of a tranquil mind. . . . Peace ought to be loved and concord to be cherished because they generate and nourish charity,

knowing as you do from the Apostle that 'CHARITY IS OF GOD'; therefore, without God there is no true charity. Peace dwelling among truly loving people is the glory of the priest and the full enjoyment of peace perfects charity among the children. It is for the priest to remind the people of their need, and for the people to hear what is to be done. What is not allowed is forbidden to the priest and what is proscribed may not be desired by the people; if both work in harmony, all is well; neither will God punish the people nor shall the priest have cause for sorrow."

IT follows that he would not suffer anything that might endanger or even destroy the reign of peace. He was wont to say that "he who jokes with the devil cannot rejoice with Christ." Still more energetically did he deplore a false assumption of virtue or feigned piety. "Hypocrisy," he says, "is a cunning evil, a concealed poison, a destroyer of sanctity. It imitates cheerfulness, beguiles good fortune, feigns diligence, and mutilates hard-heartedly the virtues with the characteristics of the virtues: it defeats fasts by fasting, it frustrates prayer by prayer, it destroys mercy by compassion."

ST. PETER CHRYSOLOGUS had just reached manhood when he died. He proved by his own example that it is not a long and conspicuous life that really matters but rather a life well lived.

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BOOK REVIEWS



The New Testament

Translated into English from the original Greek by the Very Rev. Francis Aloysius Spencer, O.P. Edited by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P. The Macmillan Co., New York. Price, \$4.50.

THIS is the first English version of the New Testament translated by a Catholic from original Greek documents to be done in this country. Father Spencer, the translator, was an accomplished Oriental scholar and he made this translation after painstaking comparison with the Syriac and Latin versions. Although the volume appears nearly a quarter of a century after Father Spencer's death it is known that he spent more than twenty years on the work.

It is a departure from the literary style of the Douay version with which all Catholics are familiar. The modern literary form is followed with the verses indicated in the margin. This in no way lessens, but rather increases the readability of the text. The English is clear and classic as befits the subject matter.

Each Gospel and Epistle is preceded by a historical sketch of the book and the writer. This, with the explanatory notes, makes for a fuller understanding of the text. An added feature of the work is that the words of Christ are made to stand out by being set in italics, while all allusions to the Old Testament are set in small capitals. These devices help the reader grasp more fully the meaning of the Scriptures.

Further clarity to the understanding of the text is afforded by the division of each chapter of the four Gospels according to subject matter

under appropriate headings. It would add immensely to the usefulness of the work if there were a table of these subdivisions added to the index. Such an index would increase its value as a book of meditations.

The Epistles are divided according to the subject matter and the dogmatic and moral teaching contained therein. This makes the Epistles, which for the layman have been so difficult, much more intelligible without sacrificing the dignity of the language.

One striking feature is the rendition in poetic form of the poetic parts of the Gospels and the Apocalypse—retaining poetry according to the Hebrew concept, a series of parallelisms and the rewording of identical ideas.

The table of contents, as has been noted, seems incomplete. An index of the Sunday Epistles and Gospels would have helped the student as well as the layman, though all should appreciate the text without these guides.

Sorrow Built a Bridge

*By Katherine Burton.
Longmans, Green & Co., New York.
Price, \$2.50.*

KATHERINE Burton's "*Sorrow Built a Bridge*" is a biography cast in the form of a story that will hold most readers.

It is the story of a descendant of the New England Puritans, Rose Hawthorne Lathrop, who spent the latter days of her life providing care for the poor afflicted with incurable cancer.

She was one of the extraordinary women of the first years of this century. Brilliant, with many friends and a background that would have

assured her success in the literary world, she chose a life of poverty and drudgery to nurse strangers who were afflicted with a disease that was loathsome to their own kin. She not only worked in the slums, but lived there until her hospital was built in Westchester.

She was the youngest of the three children of Nathaniel Hawthorne, the Novelist, and Sophia Peabody. Born near Lenox, Massachusetts, while she was still a baby the family moved to Concord, the home of many of New England's authors and artists. Her home life was most happy because the marriage of her parents was a happy one. Her father, a man of letters, influenced the child and her mother was deeply spiritual. While Rose was still a little girl the family moved to England where Nathaniel Hawthorne was the United States Consul at Liverpool. In their travels on the Continent they lived in Rome and in Florence where they came in contact with the Catholic Church. It was while they were in Rome that Rose accidentally ran into Pope Pius IX in the Vatican Gardens. He graciously blessed the child and she never forgot it for her mother taught her to appreciate the favor.

It was after their return to Concord that Nathaniel Hawthorne died suddenly in 1864. This was the first great sorrow in Rose's life and it made changes in the family. They went to Europe where she met George Lathrop who later became her husband; then to England where her mother died. The family drifted apart and in the United States Rose became Mrs. Lathrop. She and her husband were happy for a while but their marriage was not a successful

one. A son was born but he lived only five years. Strange as it may seem, they had him baptized while he was an infant but they remained outside the Church for years. Both Rose and her husband came into the Church in 1891. She was then forty years old. They practised their religion with enthusiasm and from it she derived great comfort. But soon it was necessary for her to leave her husband who did not live long. They remained friends and she was with him when he died.

It was quite by accident that she stumbled upon the cancerous poor in New York's lower East Side. She took rooms and set up a shelter. She dressed their wounds and gave them every attention until death came to their relief. Sometimes she shared her own room with one of them when the tiny shelter was crowded, and more than once she gave up her bed and slept in a chair. Aided only by a young college girl, Alice Huber, who was later to become a Dominican Sister with her, she began the charity that was to make her famous. When she took the habit of the Third Order of Dominicans Mrs. Lathrop became Sister Mary Alphonsa.

This remarkable woman made thousands of friends and begged from them for her poor. In time she was able to organize the great sanatorium in Westchester where she lived out her life until her death in 1926. That hospital and the Community she founded are the monuments to her life.

Mrs. Burton tells her story with charm. She has studied her subject thoroughly and she appreciates the worth of Mother Alphonsa for her narrative is full of information and sympathy.

Sorrow Built a Bridge is the November selection of the Catholic Book of the Month Club.

A Reporter at the Papal Court

By Thomas B. Morgan.

Longmans, Green & Co., New York.
Price, \$3.00.

THE whole world is interested in what goes on at the Vatican, the

home and the court of the Sovereign Pontiff. This interest has increased and multiplied since the present indomitable Pope has succeeded to the chair of Peter. Thomas B. Morgan is an American and a non-Catholic who has "covered" the Vatican as a reporter since 1921. The many "flashes" of great moment that he has sent hurtling over the Atlantic have helped play their part in recording current history. He has taken time out, as it were, from his reporting to tell the setting from which his news has been derived.

HE takes us with him in this book into the Vatican palace and lends us his eyes to look at some of the most stirring events in Christendom. He went to Rome in 1921. The next year Pope Benedict XV died. Through the kindness of Monsignor Pizzardo, so well known to many Americans, he was allowed entrance into the apostolic palaces while the Vatican attendants kept death watch over a Pope. Measured dignity mark his words as he tells of the administration of the last sacraments and the ceremonial incident on the actual passing of the supreme Pontiff. We learn here that the ceremonial tapping with a small silver hammer of the forehead of the dead Pontiff and the thrice-calling of him by his baptismal name by the Cardinal Camerlengo have been abandoned. This cardinal is informed by the physician that death has come and he turns to those present and announces "Vere papa mortuus est." The Pope is dead. The nine-day funeral rites of the dead Pope are faithfully described.

AFTER his interment the conclave for the election of a successor is immediately summoned. The minutes of the 1922 conclave are given, but we wonder on whose authority. These are forbidden now to the public by very grave Church prohibitions. The author writes very sympathetically of the new Pontiff. His early life, his deep scholarship as a librarian, his Alpine climbing as indicative of his strong character are all concisely told. His work as Pontiff is judiciously weighed. The moving events in con-

nection with the signing of the Lateran Treaty are remarkably well portrayed. This is equally true of the meeting between the Pope and Mussolini when the latter was received in audience Feb. 11, 1932.

THE book is filled with vivid accounts of the daily life at the Vatican and the procedure behind the solemn ceremonies. It makes interesting and refreshing reading.

Joyce Kilmer's Anthology of Catholic Poets

The Liveright Corp. New York.
Price, \$1.98.

THE late Joyce Kilmer first compiled this Anthology in 1917, but the rise of a new distinguished group of Catholic poets since the War has occasioned its reissue with an important supplement which includes these contemporary poets. Herein you will find the old favorites by Cardinal Newman, Alice Meynell, Father Tabb, Father Ryan, Francis Thompson, etc., side by side with the poems of Myles Connolly, Hilaire Belloc, Leonard Feeney, Theodore Maynard, Father O'Donnell and many others.

As Kilmer himself says in the introduction "this is not a collection of devotional poems"—rather it is a collection of the poems by Catholic poets since the middle of the nineteenth century that he enjoyed best. There are poems of love, war, devotion, sorrow, and on many other topics—but all are Catholic in their sincere poetic quality. In the type of selections is plainly discernable the spirit of Joyce Kilmer's individuality and ardent devotion.

THIS edition of the Anthology is exceptional for its excellent contents, the beauty of its gold and black binding, and the very reasonable price. Copies of the Anthology may be ordered, postage paid, from the Catholic Book Club where, in anticipation of a great demand for the volume, several hundred copies have been ordered.